

# AMERICAN JOURNAL OF ARCHÆOLOGY.

---

VOL. IV.

No. 3.

---

## THE RELATION OF THE JOURNAL TO AMERICAN ARCHÆOLOGY.

---

\* \* \* \* *July 13, 1888.*

Prof. A. L. FROTHINGHAM,

Dear Sir:—As a subscriber to *The American Journal of Archæology*, I feel it my duty to write you the sense of disappointment which every number produces. Its name appears to me strikingly inappropriate, and it would be better to drop the superfluous "American" and call it the "Journal of Old World Archæology." In spite of its great beauty and evident careful editing, it seems to me to lack real earnestness and to be pervaded by dilettantism. The last two numbers are worse than ever, and the contempt for the great field offered by our own continent could hardly be more evident in expression than in the absolute neglect—not a syllable in the June number, and two paltry notes in that for March, one of them devoted to the Old World. It is no narrow spirit of Americanism in which I write, and I by no means decry the value of the Old World researches, whose importance I fully appreciate, but the sense that here at home are some of the grandest fields of archæology, deserving at least half the space in a Journal like yours.

I am not alone in my views; they are shared by the most of our sincere students, and you cannot expect to arouse interest in this country beyond an extremely narrow circle while you confine your range within such narrow limits.

Hoping that you will not take offence at my words, which but frankly utter what many feel, I am

Most respectfully yours,

\* \* \* \* \*

The preceding letter, from a correspondent whose name we do not feel at liberty to print, but whose claims to attention would be recognized

by all who have paid heed to the progress of recent investigations in the Southwestern regions of the United States, expresses opinions that have their origin, we believe, in certain not uncommon misconceptions, which we should be glad to remove.

The names of the scholars both at home and abroad who have honored our pages with their contributions authorize us in passing over without notice our correspondent's charge that our Journal "seems to be pervaded by dilettantism."

His objection to the name of our Journal, and his condemnation of it as "strikingly inappropriate" would be well-founded if its title were "The Journal of American Archaeology." But "The American Journal of Archaeology" is a correct designation of our publication. It distinguishes it from other Journals of similar aim published in other countries: it does not imply that it is to be devoted to the archaeology of America. We presume that our correspondent finds no difficulty in the corresponding title of our contemporary "The American Journal of Mathematics." The science of Archaeology is no more bounded by national lines than the science of Mathematics. The true methods and ends of all sciences are the same everywhere. It has been a great hindrance to the progress of American archaeology that its votaries have generally been ignorant of the methods and results of archaeological studies in other countries, and consequently have pursued their investigations with deficient skill, and often have drawn false deductions from their results. One of the main objects in the establishment of our Journal was that it might afford to the genuine students of archaeology in America such acquaintance with the progress of the science elsewhere as should supply them with the means for comparison of their own work with that done by others, and enable them to draw just conclusions in regard to the true value and significance of the objects of their special study.

For, in respect to this last matter, there is a common popular delusion which has its source partly in ignorance, partly in a foolish misdirection of national conceit. The archaeology of America, even when it has to do with the remains of the former life of still existing native tribes, is essentially prehistoric archaeology,—that is, it is busied with the life and work of a race or races of men in an inchoate, rudimentary, and unformed condition, who never raised themselves, even at their highest point, as in Mexico and Peru, above a low stage of civilization, and never showed the capacity of steadily progressive development.

Within the limits of the United States the native races attained to no high faculty of performance or expression in any field. They had no intellectual life. They have left no remains indicating a probability that, had they been left in undisturbed possession of the continent, they would have succeeded in advancing their condition out of the prehistoric state. The evidence afforded by their works of every kind,—their architecture, their sculpture, their writing, their minor arts, their traditions,—seems all against the supposition that they had latent energy sufficient for progress to civilization. These facts do not deprive their remains of interest, but they limit and lower the interest that attaches to them. The remains are well worthy of thorough investigation; they open wide tracts of curious inquiry in respect to the origin and relations of the races that peopled America, and to their customs and beliefs. A comparison of their modes of life and thought with those of other races in a similar stage of development in other parts of the world, in ancient or modern times, is full of interest as exhibiting the close similarity of primitive man in all regions, resulting from the sameness of his first needs, in his early struggle for existence,—a similarity not merely in habits, but also in mental conditions and in forms of expression. But it is only the interest that attaches to crude and imperfect human life; to human life before man has become master of his own faculties, and capable of transmitting the results of accumulated experience from generation to generation. This stage of existence assumes importance only in the case of those races which by slow degrees developed capacity to leave it, and to rise from it by continuous effort. Then, the study of its obscure and pathetic facts takes on a new and general interest, because it becomes the study of the origin and source of civilization, affording explanation and illustration of traits in civilized man otherwise inexplicable, and of those inheritances of barbarism which are to be found in the midst of the most advanced social conditions. It throws light into dim recesses of our own natures, brings us into sympathy with our poor progenitors, and quickens our sense of obligation to our nameless struggling predecessors, who took the first, and perhaps the hardest steps in the ascent from brutishness.

We, therefore, do not share the view of our correspondent, that "here at home are some of the grandest fields of archaeology, deserving at least half the space in a journal like" ours, but we are not open to his charge of "contempt for the great field offered by our own continent." On the contrary, we agree with him in the desire that the investiga-

tion of the remains and records of prehistoric man in America should be full and thorough, and that it should be properly reported in our pages. Much of the archaeological work done in this country has been and still is unscientific in method, mistaken in aim, and extravagant in its pretensions. But such work as that of the late Mr. Squier and Mr. Morgan, such as that of Mr. Bandelier and Professor Putnam, such as that proposed by the Hemenway Southwestern Archaeological Expedition in charge of Mr. Cushing, and a portion of that done by officers in the employment of the Government, is deserving of high respect, and has resulted already in clearly defining the boundaries, and determining the character of American archaeology. No great or surprising discoveries are now to be anticipated, and no considerable extension of the field. Much, however, remains to be done, and we shall be grateful to our correspondent whose letter has given occasion to these remarks, and to any other contributor, if they will supply to us for publication either accounts of work in progress in the field, or studies of special topics, such as that by Mrs. Nuttall which we had the pleasure of publishing in volume II.

THE EDITORS.

## ANTIQUITIES OF SOUTHERN PHRYGIA AND THE BORDER LANDS.<sup>(\*)</sup>

### III.

#### D. THE PHRYGO-PISIDIAN FRONTIER.

D. 18. **COLONIA JULIA AUGUSTA FIDA COMAMA** was accidentally discovered by me in 1884. It lies on a mound called Sheher Eyuk ("City Mound"), between Karibtche and Urkutlu, on the hardly perceptible watershed dividing the Istanoz Su from that of a stream flowing into the Kestel Lake. This discovery makes it necessary to transfer to this Pisidian city the colonial coins previously attributed to Komama of Kappadokia. Besides the three inscriptions of Komama, published in the *Ephem. Epigraph.*, v, 1357-58, 1367,<sup>(\*)</sup> I copied the following :

(4) On the site of Komama :

*Some lines erased :*

ΩΟΙΚΩΤΩΝΣΕΒΑС  
|||||/|||||/|||||/|||||/|||||/|||||/  
//ΤΟΑΙΑΜΑΤΗ  
//ΤΥΛΗΕΚΑΙΟΝΑΟΕΑΤΤΗΡ  
ΤΙΣΘΕΞΥΠΑΡΧΟΝ  
ΤΩΝΑΤΤΙΚΟΥΔΕΙΟΥ  
ΚΑΤΑΔΙΑΘΗΚΗΝ

[τῷ δεῖνι καὶ τῷ δεῖνι καὶ]  
πατὶ τ]ῳ οἴκῳ τῶν Σεβασ[τῶν  
καὶ αἱ σ]τοι ἄμα τῆς  
π]ύλης καὶ ὁ ναὸς ἀπηρ-  
τίσθη ἐξ ὑπαρχόν-  
των Ἀττικοῦ Δείου(?)  
κατὰ διαθήκην.

(5) At Urkutlu, on a piece of architrave : the stone is complete, but the inscription must have continued on another stone :

COLONIS ΚΟΛΩΝ  
ΗΤΡΩΤΗΚΑΙΤΙΣΤΗΚΟΜΑΜΕΝΩΝΚΟ  
ΛΩΝΙΑΒΟΥΛΗΣΚΑΙΔΗΜΟΥΔΟΓΜΑΤΙ  
ΛΟΥΚΙΟΝΙΟΥΛΙΟΝΚΟΡΝΗΛΙΑΝΟΝΤΟΝΑ  
ΞΙΟΛΟΓΩΤΑΤΟΝΕΚΤΠΡΟΓΟΝΩΝΥΙΟ

(\*) Continued from page 21.

<sup>(\*)</sup> 1367, l. 5, is very hard to read. I examined the stone again in 1886. The last word consists of seven letters, all more or less doubtful; the first is probably **S**, the second **E**, the third perhaps **S** or **C** or **B**, the fourth **A**, the fifth uncertain, the sixth probably **E**, the seventh probably **M**.

Colonis. Κολώνοις]. Ἡ πρώτη καὶ πιστὴ Κομαμηνῶν κολωνία βουλῆς καὶ δήμου δόγματι Λούκιον Ιούλιον Κορνηλιανὸν τὸν ἀξιολογώτατον ἐκ προγόνων νιόν κ. τ. λ.

(6) On the site of Komama :

ΙΟΥΛΙΑΚΑΛΛΙΤΤΙΑΝ  
ΠΤΕΙΑΜΑΡΙΑΝΟΚΤΑΟΥ  
ΑΝΤΗΝΓΛΥΚΥΤΑΤΗΝ  
ΘΥΓΑΤΕΡΑΥΤΗCMNH  
ΜΗΧΑΡΙΝ

Ίουλία Καλλιππιαν[η]  
Πεία Μαρίαν Ὀκταον[ι-  
αν τὴν γλυκυτάτην  
θυγατέρα αὐτῆς μνή-  
μης χάριν.

(7) At the site of Komama, on a fragment of the architrave of a heroön :

////ΝΟΜΕΝΗΘΥΓΑΤΡΙΑΥΤΗΕΜΑΡΙΑΟΚΤΑΟΥΙΑΚΑΛΛΙΤΤΙΑΝΗ  
[Γιούλια Καλλιππιανή Πεία τῇ γε]νομένη θυγατρὶ αὐτῆς Μαρία  
'Οκταονία Καλλιππιανή.

The name Maria shows that the family was Christian.

(8) At Karibche : published *C. I. G.*, 4367 *i*, and *A. H. S.*, No. 42.

(9) In a cemetery halfway between Komama and Kestel :

ΜΕΝΝΕΑΣΜΕΝΝΕΟΥΝΕ  
ΟΣΚΑΙΤΙΟΣΜΕΝΝΕΟΥΦ  
ΤΩΠΤΑΤΡΙΑΥΤΩΝ  
-ΝΝΕΑΤΡΟΚΟΝΔΟΥΚΑΙ  
ΜΑΡΚΙΑΜΗΤΡΙΜΝΗΜΗΣ  
ΧΑΠΙΝΤΟΝΒΩΜΟΝΚΑΘΙ  
ΕΡΩΞΑΝ

Μεννέας Μεννέου νε-  
ος καὶ Πίος Μεννέου φ-  
ιλτά]τω πατρὶ αὐτῶν  
Με]γνέα Τροκόνδου καὶ  
Μαρκία μητρὶ μνήμης  
χάριν τὸν βωμὸν καθι-  
έρωσαν.

**D. 19. KORMASA** is placed by (1) its occurrence on the march of Manlius (see **E**), (2) its position on a Roman Road, (3) its neighborhood to Lake Askania. The name occurs in Greek in at least four forms, Kormasa, Korbasa, Kolbasa, and Kolbassos: the last is proved by coins with the legend ΚΟΛΒΑΣΣΩΝ. In Strabo (p. 570), Ταρβασσός is probably an error for Κορβασσός, the error arising from assimilation to the following Τερμησσός.

The site, near Geulde Tchiflik, was first visited in 1884 (Smith-Ramsay): the remains of the town, being in a very secluded situation, are in better preservation than usual. They show that there was not a real πόλις: the Kolbasseis lived in a number of *kōmai*, and had a central town of small extent, beside which there were numerous graves. *Kōmai* of the Kolbasseis existed also at Bereket (called Moatra, *A. H. S.*, No.

10), at a site near Azizie, and probably in other places. Beside the inscriptions already published (A. H. S., Nos. 10, 43-5), Mr. Smith and I copied the following in 1884:

(5) On the entablature of a heroön at Giaour Euren:

ΤΕΡΜΙΛΑΣΑΤΤΑΛΟΥΜΑΝ	ΚΑΙΜΑ	ΚΑΙΟΛΛΑΝΡΟΔΩ	ΚΑΙΜΕΝ	////
ΜΕΝΝΕΟΥΒΕΟΛΩΝΟΣΤΗΝ	ΜΑΝΤΗΝ	ΝΟΣΤΗΝΤΕΝ	ΒΕΟΛΩΝΟ	///
ΓΥΝΑΙΚΑΑΥΤΟΥΚΑΙΑΤΠΟΛΛΩ	ΓΥΝΑΙΚΑΔΕΑ	ΘΕΡΑΝ	ΤΤΕΝΘΕΡΟΝ	
ΝΙΟΝΤΟΝΥΙΟΝΑΥΤΟΥ	ΦΗΝ		ΑΝΕΣΤΗΣΕΜΝΕΙΑΣΧΑΡΙΝ	

Τερμίλας Ἀττάλου Μάν Μεννέου βέ Σόλωνος τὴν γυναικαν αὐτοῦ καὶ Ἀπολλώνιου τὸν νιὸν αὐτοῦ καὶ Μάμαν τὴν γυναικαδέλφην καὶ Ωλλαν Ρόδων τὴν πενθερὰν καὶ Μεν[νέαν] βέ Σόλωνο[ς τὸν] πενθερὸν ἀνέστησε μνείας χάριν.

(6) At Giaour Euren:

ΝΕΩΝΚΟΜΩΝΟΣ	Νέων Κόμωνος
ΜΟΛΟΥΚΑΙΑΜΜΑΝΤ	Μόλον καὶ Ἀμμαν τ[ὴν]
ΓΥΝΑΙΚΑΑΥΤΟΥΚΑΙ	γυναικαν αὐτοῦ καὶ
ΖΩΝΑΝΕΣΤΗΣΑΝ	τὰ τέκνα αὐτῶν ζῶν[τα] ἀνέστησαν μνή-
ΤΑΤΕΚΝΑΑΥΤΩΝΜΝΗ	μης ἔνεκεν . Κόμων
ΜΗΣΕΝΕΚΕΝΚΟΜΩΝ	Ἀλάστεος ἡργά-
ΑΛΑΣΤΕΟΣΗΡΓΑ	σετο
ΣΕΤΟ	

\*Αμμα and Μά are forms of the same name: on Ἀλάστεος, see D. 22.

(7) At Geulde (W. M. R.):

ΕΡΜΗΣΕΛΟΥΚΙΟΥΓΗ	Ἐρμῆς Λουκίου ΓΗ-
ΑΛΟΤΠΟΥΓΥΝΕΚΙΚΕ	ΑΛΟΠΟΤ γυνεκὶ κὲ
ΕΡΜΗΥΩΤΡΟΜΟΙ	Ἐρμῆς ὑφ προμοί-
ΡΩΑΝΕΣΤΗΣΕΜ	ρρ ἀνέστησε μ-
ΝΗΜΗΣΧΑΡΙΝΕΙΜ	νήμης χάριν · εἰ μ-
ΕΝΙΔΙΑΜΟΙΡΗΩΦΙ	εν ιδίᾳ μοίρη, ὡ φί-
ΛΕΝΕΙΔΕΧΕΡΕΙΔΩΛΛ	λε ΝΕΙΔΕΧΕΡΕΙ δωλό-
ΤΤΟΙΟΙΣΗΛΙΕΒΛΕΤΤΕ	ποιοις(?)ηλιε βλέπε

This badly spelt and badly composed and rudely engraved epitaph is complete and fairly certain in text: I fail to understand it. Another fragment which I copied at Geulde is unintelligible.

(8) At Giaour Euren (W. M. R.):

ΑΥΡΙΑΤΠΟΛ	Αὐρ. Ἀπολ[λά-
ΝΙΣΔΙΣΚΑΛΤΟ	νι(ο)ς δις Καλπο[υρνίου]

## (9) At Bereket (W. M. R.):

ΠΤΟΛΛΩ	Ἄπολλώ-
ΝΙΟCM	νιος Μ-
ΕΝΑΝΔΡ	ενάνδρ-
Oo[v]	

D. 20. **KREMNA**.—The site, which retains the ancient name in the form Girme, has been often visited and described. I have not seen it.

D. 21. **PANEMOUTEICHOS** is known from coins and the Byzantine lists. The order of Hierokles is not decisive as to its situation, but suits well the site near the pass from Pamphylia to the uplands of central Pisidia.

**KRETOPOLIS** is mentioned by Ptolemy and as *Κρητῶν Πόλις* by Polybius (v. 72): the latter passage shows that it lies near *τὰ στενὰ τὰ περὶ τὴν καλούμενην Κλίμακα* on the road towards Lydia. Klimax is certainly the long steep pass just mentioned: it is literally a *κλίμαξ*, being ascended by a series of steps for several miles.<sup>81</sup> Kretopolis, then, must be on the north side of the pass. The authorities which mention Kretopolis do not allude to Panemouteichos, and *vice versa*. The same situation suits all that we know of both places. The probability is, therefore, that they are either two names for one city, or two neighboring places.

In all the *Notitiae* a group of bishoprics is omitted: this group lies along the Roman road from Attaleia to lake Askania. The only possible explanation is that this group of bishoprics was separated from the rest of the province and placed under a new metropolis, just as was the case with the bishoprics round Hierapolis (see A. II), Kolossai (see A. VI), Akmonia (see Table in my *Cit. and Bish.*<sup>82</sup>), and other places. This change was made before the oldest *Notitia* about 850: it had certainly not taken place when Hierokles compiled his list. At some period between these dates, one of the bishoprics (probably either Komama or Panemouteichos<sup>83</sup>) was constituted a metropolis, and the group of cities along the important road on which it stood were subjected to its authority: but of this important change in the constitution of the province not a single trace is known to me beyond the negative one of their omission in the later lists.

<sup>81</sup> I ascended this pass in 1882 in company with Sir C. Wilson.

<sup>82</sup> *Journ. Hell. Stud.*, 1887.

<sup>83</sup> To judge from modern facts, Panemouteichos seems the more important.

**D. 22-25.**—The cities along the northern frontier of Pamphylia Secunda are very obscure: to place them correctly is one of the most difficult problems in Anatolian topography. Inscriptions give no direct aid, as the local names which they contain are not found in the Roman or Byzantine authorities. I begin by investigating the social condition of the district under the Empire, as revealed by the inscriptions.

A series of inscriptions found at Tefenni and Karamanli<sup>84</sup> reveal the name of an otherwise unknown people, the **ORMÉLEIS**. Two dated inscriptions in their country belong to the year 221 A. D.,<sup>85</sup> and are dated respectively **ΡΤΠΒ** and **ΤΒ**: they therefore imply two different eras, 39 A. D. and the Phrygian era 85-4 B. C.<sup>86</sup> The era 39 A. D. is hitherto unknown: the inscription in which it occurs is dated also by a procurator (*i. e.*, Augusti), two *πραγματευτάι*, and three *μισθωτάι*. Comparing this with other inscriptions of the district, we see that the whole territory was an imperial estate, farmed out to *μισθωτάι*: this and other estates in the neighborhood were under the general management of a procurator and *πραγματευτάι*. The era 39 A. D. is therefore probably the time when the estate was organized, and shows us one step in the gradual organization of Pisidia during the first century of the Empire.<sup>87</sup> This imperial estate must have been of vast extent: its north-eastern boundary is defined by an inscription at Deuer which I copied in 1884 and published in *Am. Journ. Arch.*, 1886, pp. 128-29. In 1886, I deciphered l. 16, which had previously baffled me: Q. Petronius Umb[e]r, governor of Galatia, and L. Pupius Praesens, procurator, ὠροβέτησαν τὰ μὲν ἐν δεξιᾷ εἰναι Σαγαλασσέων, τὰ δὲ ἐν ἀριστερᾷ κώμης Τυμβριανασσο[ν] Νέρωνος Κλαυδίου Καίσαρος κ.τ.λ. This inscription was so placed that the reader, looking north, had on his

<sup>84</sup> Copied in part by Schönborn; afterwards but still imperfectly and incompletely by Duchesne-Collignon; finally by Sterrett-Smith-Ramsay in 1883. I also re-examined some details in 1886.

<sup>85</sup> They mention Annia Aurelia Faustina, wife of Elagabalus: they are published not very accurately by MM. Duchesne and Collignon, who omit the lines containing the dates.

<sup>86</sup> Understanding that the engraver has falsely engraved **ΤΒ** for **ΤΕ**: otherwise we must suppose an era 81 B. C.

<sup>87</sup> Other stages are Augustus' Pisidian Colonies, 6 B. C.; Era of *“ibyra*, 25 A. D.; Pappa renamed Tiberiopolis; Seleukeia renamed Claudioseleukeia; Λαονιον renamed Claudeikonion, and Laodikeia *Combusta* renamed Claudio-Laodikeia; boundaries of Sagalassos defined under Nero; Anaboura of Pisidia renamed (?) Neapolis (see *Mittheil. Athen.*, 1883, p. 76); Pisidia with Lycia-Pamphylia constituted an imperial Province under Vespasian (73-4 A. D.).

right hand, eastward, Sagalassian territory, and on his left hand, westward, the imperial estate named Tymbrianassos. In the direction thus defined in the last clause lies the village Einesh, with an ancient site<sup>88</sup> close to it: the modern name is the latter half of the ancient compound name.

In the inscription above mentioned three misthotai are named: the imperial estate was therefore divided into three parts. One of these was **TYMBRIANASSOS**, now Einesh. Another was **ALASTOS** or **ALASTON**, which is mentioned in several inscriptions: (1) *μισθωτῆς τῶν περὶ Ἀλαστον τόπων* (A. H. S., No. 4); (2) *C. I. G.*, 4366<sup>x</sup> now becomes intelligible, and we must read *[τ]οῖς [ε]ν Ἀλάστρῳ παραφυλακίταις Αὐρ. Μ[. . . .]αμιος ἀρετῆς ἐνεκεν κ.τ.λ.*; (3) at Kolbasa I copied an inscription with the artist's signature:

ΚΟΜΩΝ ΑΛΑΣΤΕΟΣ ΗΡΓΑΣΕΤΟ.<sup>89</sup>

Alastos must have been a village near Tefenni and Karamanli, probably at Sazak. The third part of the estate was further south, about Hassan Pasha and Kayali: an inscription which I copied in 1884 contains part of the name:

ΕΤΟΥΣΣΗΡΜΕΝΕΛΑΟΣΛΑΡΣΑΜΟΥΡ EYCANETHKEN

In the local adjective the letter P or B is equally possible. The date 196 is perhaps dated according to the era of Kibyra, and corresponds to A. D. 221, but it may be according to an earlier era: *ἀνέτηκεν* is an unusual misspelling. Part of the name of another village in this valley is preserved in an inscription, which I read quite differently from the published form (A. H. S., No. 28): *Ἐμμενίδης<sup>90</sup> Αρχοντος· ΛΠΥΚΕΥΞ· Αρτέμιδη*. In the local adjective the first letter is lost and the second may be Λ or M.

The people called Ormeleis inhabited the southwestern parts of this vast estate, Alastos and Hassan Pasha. They had therefore no city organization, and struck no coins. Their name is known only from inscriptions, and does not occur in the Byzantine lists; but, where it

<sup>88</sup> Discovered by MM. DUCHESNE and COLLIGNON, who suggest the name Sanaos, rightly rejected by HIRSCHFELD, p. 322: STERRETT suggests (*Prelim. Report*, p. 7) Themissonion, which is equally impossible.

<sup>89</sup> *Αλάστεος* is here perhaps genitive of the father's name, and not a local adjective: but a name Alastis is connected with Alastos, as Aryassis with Aryassos, Kidramouas with Kidramos, etc.

<sup>90</sup> As the inscription is very rudely scratched on the stone, the name is probably miscut for *Ἐμμενίδης*.

might be expected, Hierokles has Maximianopolis with the ditto-graphy Ktēma Max., *i. e.*, the (Imperial) Estate of Maximianopolis. It is therefore clear that, about A. D. 305-11, the country of the Ormeleis was raised to the rank of a City and Bishopric, and named after the emperor Galerius Maximianus.

Alastos was on the Roman Road which led from Kibyra to the southwestern end of Lake Askania, where it joined the road from Komama to Apameia, and where both united with the road from Tarkina to Apameia. This road was constructed or repaired under Severus, as is proved by the milestones. One of these was copied by me at Hedja in 1884: it reckons the distance from Kibyra as *caput viae*, although Kibyra is in a different province:

ΟΙΘΕΩΝ	τ]οῖς θέῶν [ένφανεστάτοις
ΑΥΤΟΚΡΑ	αὐτοκρά[τορι καίσαρι Λ .
ΣΕΤΤΙΜ	Σεπτιμ[ίῳ Σενίρῳ
ΤΤΕΡΤΙΝΑΚ	Περτίνακ[ι Σεβαστῷ Ἀραβικῷ
ΑΔΙΑΒ	Ἀδιαβ[ηνικῷ Παρθικῷ
ΚΑΙΑΥΤΟ	καὶ αὐτο[κράτορι καίσαρι Μ .
ΥΡΗΛΙΩ	Α]ύρηλιῳ [Αντωνείνῳ Σεβαστῷ
//////////	[καὶ Π. Σεπτιμίῳ Γέτᾳ]
//////////	[νιῷ τῶν μεγάλων]
ΒΑΣΙΛΕΩΝ ΙΟΥΛΙΑΣ	βασιλέων [καὶ] Ἰουλίᾳ Σ[εβαστῷ]
ΜΗΤΡΙ	Μητρὶ [Κά]σ]τρων
ΑΙΙΟΚΙΒΥ	ἀπ]ὸ Κιβύ[ρας]

Another milestone, the second from Kibyra on the same road, has been published by MM. Duchesne and Collignon (*Bull. Corr. Hell.*, II, p. 576). The third milestone, found at Yarik Keui, close to Lake Askania, has been published by Mr. A. H. Smith, No. 48: he does not mention that it is a milestone, and omits at the end the symbol **Μ**: the number which followed the symbol is obliterated.<sup>91</sup>

The stations on this road were Kibyra **xxvii** Alastos **xvi** Tymbrianasa **v** Lysinia **viii** a village in the Regio Salamara Sagalassensis beside Yarik Keui. The *Geogr. Ravenn.* apparently means some of these stations by the corrupt *Taxon* and *Latrileon*.<sup>92</sup> In the list of Hierokles

<sup>91</sup> Even without the symbol, the shape of the stone, a round cippus with a square base, is conclusive as to its being a milestone. I added a sketch of the stone to my copy of the text.

<sup>92</sup> *Latrileon* is assimilated to the following name, *Filaction*: I have sometimes thought that the true name might have been Ormeleon.

we find, on the northern frontier, Regesalamara and Limobrama side by side. The first is obviously the Regio of the "Bitter Salt Lake," *i. e.*, the Lake Askania, which might well be called, as its neighbor the Lake of Sanaos is actually called, *Adji Tuz Göl* ("Bitter Salt Lake"). Limobrama is clearly corrupt: in the second part I formerly conjectured Bria, written, in Hierokles' usual style, Briana (*C. and B.*, xviii): but after having read the name Tymbrianassos, as mentioned above, I should now rather correct it to -brianasa, a by-form of -brianassos (cp. Kolbasa and Kolbassos), and see in Limo- a corruption of the first syllable, Tym.

At the ancient site near Einesh, M.M. Duchesne and Collignon found a cippus with an inscription recording peril and escape *ἐν τῷ ποταμῷ Εὔρῳ* (or *Σύρῳ*) *ἐν τῷδε τῷ τόπῳ* (*Bull. Corr. Hell.*, III, 479). The stone has probably not been carried from a distance, because it is not in an inhabited place: it belongs to Tymbrianasa. There is no river near, but a swollen torrent from the hills behind might have imperiled the dedicatory. The name therefore cannot denote the Gebren Su, as M. Duchesne thinks, but a small stream in the territory of Tymbrianasa.

There remains one other ancient site on the northern frontier, beside the village of Gebren, discovered by Professor Hirschfeld. There are a great number of ancient fragments, among them four inscriptions:<sup>93</sup>

(1) Λ ΛΙΚΙΝΝΙΟΣ ΛΙΓΥC  
ΠΤΟCΕΙΔΩΝΙ ΕΥΧΗN<sup>94</sup>

(2)	ΙΕΡΑΤΕΥΟΝΤΟC	ιερατεύοντος
	ΣΙΑΒΟΥ ΔΙC ΕΤΟΥC	Σίλβου δις· ἔτους
	ΔΙCΕΚΑΤΟCΤΟY KAI	δις ἑκατόστου καὶ
	ΤΕΤΑΡΤΟY	τετάρτου·
5	ΣΙΑΒΟC ΔΙC KAI	Σίλβος δις καὶ
	ΚΑΔΑΟΥAC XA-	Καδαούας Χά-
	ΡΗΤΟC KAI MHNIC	ρητος καὶ Μήνις
	ΑΤΤΟΛΛΩΝΙΟY BACI-	Ἄπολλωνίου Βασι-
	ΛΕΙΔΟC ΑΤΤΟΛΛΩ-	λείδος Ἀπόλλω-
10	NI ΕΥΧΗN <sup>95</sup>	νι εὐχήν.

(3) contains the word ΙΕΡΑCΑMENON: (4) is quite illegible.

<sup>93</sup> I spent only an hour in the village: further search would doubtless discover more.

<sup>94</sup> Published by HIRSCHFELD, p. 323: he has only one Ν in Λικίννιος. Copied by me in 1886.

<sup>95</sup> HIRSCHFELD's copy of lines 6-9 is unintelligible: he has ΚΑΔΑΜΥΛ in line 6. Copied by me in 1886, with Hirschfeld's copy in my hands.

The date 204 is probably according to the Phrygian era 85-4 B. C., and corresponds to A. D. 119-20. With regard to the ancient name of Gebren, it is impossible, without some other evidence, to accept Professor Hirschfeld's opinion, that it preserves an old name *Kebrene*: *obgleich sie für diese Gegend nicht überliefert ist* (*op. cit.*, p. 323). There seem only two possible alternatives: either Gebren was a village of the great estate above described, or it is the site of Ariassos. Until it is quite certain that no site for Ariassos can be found near Panemouteichos, we cannot decide with certainty between these alternatives, but the remains at Gebren seem too important for a mere outlying village of the imperial estate, and the method of dating by the priest only, without the *μισθωταί* or *ἐπίτροπος*, suggests that the district was not part of the estate. The name **ARIASSOS** must therefore be conjecturally placed at Gebren.

**D. 26. KODROULA.**—Three inscriptions erected by the Senate and Demos, which were found in the same deserted cemetery a few miles N. E. of Kestel, indicate a city in the immediate neighborhood. The list of Hierokles leaves only Kodroula and the People Isbeis to be placed in the province, and the inscriptions require a city rather than a loosely organized demos: hence, I place Kodroula in the neighborhood of Kestel. One of these inscriptions is published (A. H. S., No. 43). The others are:

(2) ΑΥΤΟΚΡΑΤΟΡΑΚΑΙΑ	Αὐτοκράτορα Καίσαρα]
ΜΑΡΚΟΝΑΙ	Μάρκον Αὐτολίου Σενῆ-
ΡΗΛΙΟΝΣΥΗ	ρον Αντωνεῖ-
ΠΟΝΑΝΤΩΝΕΙ	νον Σεβαστὸν
ΝΟΝΣΕΒΑΚΤΟΝ	ἡ Βουλὴ καὶ ὁ
ΗΒΟΥΛΗΚΑΙΟ	δῆμος.
ΔΗΜΟΣ	
(3) ΙΟΥΝΝΙΕΑΝ	Ιούλιον
Ε	Μ[ε]ννέαν
ΒΟΥΛΗ	Ἐρμαίον?
ΚΑΙΟΔΗΜΟΣ	ἡ βουλὴ
	καὶ ὁ δῆμος

(4) To these we must add *C. I. G.*, 4367*k*, which is erected by a soldier of the *xiv Legio Apollinaria*. The legion was stationed in Galatia, and detachments of it may have been in the neighboring Coloniae, Komama and Kremna.

**D. 27. ISBA.**—The name is known only from Hierokles and the *Notitiae Episcopatum*. None of its bishops occur in the Council-lists, and it must therefore have been an unimportant place. Its position in Hierokles points to a situation on the eastern frontier of Pamphylia Secunda, and this is confirmed by the *Notitiae* which assign it to Prima. There is a double entry in Hierokles, *Δεμονσία* and *Δήμου Σαβαῖων*: these appear to be corruptions of *Δήμου Ἰσβα* and *Δήμου Ἰσβέων* (spelt *Ἰσβαίων*).

**D. 28. PEDNELISSOS** is fixed approximately (1) by the expression of Strabo (p. 667) *ὑπέρκειται Ἀσπένδου*; (2) by the fact that it was in Pamphylia Secunda, the western half of the province; (3) by the narrative of Polybios (v. 72), which shows that it was further south than Selge. Professor Hirschfeld places it, conjecturally, at Sirt. This suits both Strabo and Polybios, but hardly explains why it is in Pamphylia Secunda, rather than Prima: this objection, though not conclusive, would make me look for a site further west, but I have never travelled in the district.

#### E. THE ROUTE OF MANLIUS.

It will be convenient here to trace the march of the consul Gn. Manlius Vulso, in B. C. 189, through this country (Livy, xxxviii. 15). From Ephesos to Magnesia he marched by the ordinary road: thence, apparently in one march, he came to the Maeander (*ad Maeandrum progressus castra posuit*), where it required time to transport the army across the unfordable river: he probably crossed at a point nearly south of Magnesia. *Transgressi Maeandrum ad Hieran Comen pervenerunt. Hinc alteris castris ad Harpasum flumen ventum est.* Two days' march brings him to the Harpasos (Arpas Su), past Hiera Kome, a village which must be near the Marsyas, nearly due south of Tralleis. *Ad Antiochiam posuit castra:* apparently one day's march from the river Harpasos to Antioch. From the Maeander-crossing to Antioch is approximately 51 miles, which gives an average of 17 miles per day, when the army is starting fresh and the general is eager for action. *Inde ad Gordiou Teichos processum est. Ex eo loco ad Tabas tertiiis castris perventum est.* The total distance is 36 miles in an air-line on my map: I have not traversed the road, and cannot say whether it winds much, but there is a chain of mountains to cross and a rise from 400 feet to 3000 feet above sea-level. The day's march cannot have been less than 12, and may have been 15. Gordiou Teichos, known also

from some rare coins, must be sought for at or a little north of the village Kara Su (a *mudirlik*). *Tertio inde die ad Kazanem amnem per ventum: inde profecti Erizam urbem primo impetu ceperunt: ad Thabusion castellum imminens flumini Indo ventum est: haud procul a Cibyra aberant.* Thabusion is clearly near Tcham Keui. The Erizeni are a people who possessed the country between Kibyra and Themissionion: in this country there are several places with traces of ancient life, and also a weekly market, called Ishkian Bazar, held in the plain, not at any village. Such a market probably (see **ATTOUDDA**) marks the ancient centre of the Erizeni, which should be looked for near Ishkian Bazar. The march from Tabae must have been by way of Apollonia and Sebastopolis, as Manlius would have crossed the Indus, not the Kazanes, if he had taken a more southerly road. On my map, the road from Tabae to a point on the Kazanes, a little above the confluence with the Indus, where Manlius probably crossed, is 32 miles: this gives 16 miles per day, followed by a short march and the capture and sack of Eriza, and then by a one day's march to bring the army within threatening distance of Kibyra:<sup>96</sup> here six days were spent. *A Cibyra per agros Sindensium exercitus ductus, transgressusque Caularem amnem, posuit castra: postero die est praeter Caralitin paludem agmen ductum: ad Mandropolin manserunt: inde progredientibus ad Lagbon, proximam urbem, etc.* Livy's previous description shows that a *Cibyra* implies only "from the neighborhood of Kibyra." I have not traversed this march, and my impression that the Kaularis is the river flowing from Bei Keui may require to be corrected on better knowledge. The march of the following day led along the northern shore of Lake Karalitis (Sugut Göl): Mandropolis must be a village on its shore. A few miles onward is Lagbon, which was deserted by the inhabitants at the approach of Manlius. *Inde ad Lysis fluminis fontes: postero die ad Cobulatum amnem progressi.* The sources of the Lysis are less than six miles from Lagbon, and thereafter only two possible routes were open to the Consul Manlius: he must go either down the Lysis or southeast towards Istanoz into a highlylying plain in which rises a tributary of the Istanoz Su: this tributary is the Cobulatus or Κολόβατος.<sup>97</sup> These marches are very short, but Man-

<sup>96</sup> Thabusion was out of the territory of Kibyra: a detachment of troops was sent forward, and as it entered the territory was met by ambassadors.

<sup>97</sup> It is quite consistent with Livy's language that the army may have marched in one day from Mandropolis past Lagbon to the Lysis.

lius was hanging about, waiting for an excuse to enter Pamphylia (*volenti consuli caussa in Pamphyliam divertendi oblata est*). So far as Kibyra, he could allege the necessity of teaching a lesson to king Moagetes (*homini infido atque importuno*). From Kibyra the direct road to Galatia lay up the Kaularis toward Alaston: the consul chose a more circuitous route by Lagbon. Arrived at the valley where the Kolobatos rises, he could no longer pretend that Galatia was his object if he descended that river. Such a movement meant the invasion of Pamphylia,<sup>28</sup> and he did not venture to invade it without some pretext, which was supplied by the embassy from Isinda. He marched down the Kolobatos to Isinda (*adveniens obsidione Isindenses exemit: Termesso pacem dedit, item Aspendiis ceterisque Pamphyliae populis: ex Pamphylia rediens, etc.*); and (as we learn from Polybios, though not from Livy) he advanced further south to near Termessos (ο δε Γάιος τῇ Τερμησσῷ προσεγγίσας). *Ex Pamphylia rediens ad flumen Taurum primo die, postero ad Xylinen (quam vocant) Comen, posuit castra. Profectus inde continentibus itineribus ad Cormasa urbem pervenit.* Allowing about 12 miles per day: Xyline Kome would be in front of the pass, between Pogla and Komama: thence two days would take him to Kormasa. *Darsa proxima urbs erat: eam plenam omnium rerum copia invenit: progredienti praeter paludes legati ab Lysinia dedentes civitatem venerunt: inde in agrum Sagalassenum ventum est: consul praedatum in agros misit: legatis missis pacem impetraverunt: progressus inde ad Rhocriinos Fontes, ad vicum quem Aporidos Comen vocant, posuit castra.* In this passage there are several confused statements. The following description of the actual march will show how Livy's account corresponds to the truth. He advanced along the ordinary road to the southern end of Lake Askania; here he was not far from a city Lysinia, from which ambassadors came to meet him: he devastated the Sagalassian territory (along the lake) until the Sagalassians sent ambassadors and made their peace: the chief town of this district subject to Sagalassos was Darzela, which he took: advancing thence, past the village Aporidos, he encamped beside the Rhocriini Fontes. The account of the march given by Polybios was not very clear: Livy, using it for his narrative, did not make it any clearer, and mistranslated *λιμνη* as *paludes*. The statement about Aporidos and Rhocriini Fontes, two known points, is quite certainly false. Moreover, Livy's words do not correspond with Polybios

<sup>28</sup> It is obvious that Livy considers Miliyas (valley of Istanoz Su) to belong to Pamphylia.

Κύρμασα πόλιν λαβὼν ὁ Γναῖος καὶ λείαν ἄφθονον ἀνέζευξεν . προ-  
αγόντων δὲ αὐτῶν παρὰ τὴν λίμνην, παρεγένοντο πρέσβεις ἐκ Λυσινόης  
διδόντες αὐτὸν εἰς τὴν πίστιν . οὓς προσδεξάμενος ἐνέβαλεν εἰς τὴν  
τῶν Σαγαλασσέων γῆν. According to the excerpt of Polybios, Man-  
lius captures Kormasa with much booty: according to Livy he reaches  
Kormasa and captures Darsa. The reference to Darsa is perhaps only  
misplaced. The later city and bishopric, Durzela, Zarzela, or Zorzila,  
was probably situated at Buldur, and was at this time a mere depend-  
ency of Sagalassos:<sup>99</sup> if Darsa is corrupted from Darsila, we could  
readily understand that it was captured and plundered by Manlius as  
he passed along the lake.

#### A. PHRYGIA.

**X. SANAOS or ANAVA.**—The extensive plains along the Salt Lake, Hambat Kiri and Taz Kiri, contained an ancient city,<sup>100</sup> whose site with ruins of some interest at Sari Kavak was visited by me in 1881. Herodotos (vii. 30) mentions this city, on the march of Xerxes, as "Anava: his reference is unmistakable and conclusive. Sanaos is mentioned by Strabo, Ptolemy, Hierokles, and other Byzantine lists: Ptolemy places it in southern Phrygia, and Hierokles places it between Takina and Dionysopolis. No known site except Sari Kavak suits these conditions. The name Sanaos has obviously lost a spirant, and the Byzantine form, Sanabensis, shows that the form was ΣάναΦος. ΣάναΦος and "Anava are obviously two Greek variants of the native name. In northern Phrygia the ancient Synaos retains, in the form Simav, the ancient name, which must have been Sünav: on this analogy we may take the native name at Sari Kavak as Sanav, which is Grecised sometimes in the first declension, sometimes in the second. The loss of Σ in "Anava is natural in Greek: the Lydian city Satala is frequently written "Αταλα in Greek documents.<sup>101</sup>

Sanaos commanded a large and apparently fertile territory, and possessed the salt which has always been got out of the lake from the time of Xerxes to the present day. It was also situated on the most

<sup>99</sup> Is Darsa simply a mistake, arising from a false reading in Livy's copy of Polybios? I incline rather to the view taken in the text (after having for a time held the other): the coincidence that the town in this part of the territory of the Sagalassians was named Darzela weighs with me.

<sup>100</sup> For the older opinion on this point, see VII. KERETAPA.

<sup>101</sup> Satala was situated on the Hermos, and still retains its ancient name in the form Sandal, near Koula: see *Journ. Hell. Stud.*, 1887, p. 519.

important road in the country, the great highway which brought the trade of the central and eastern provinces through Laodikeia to Ephesos. Yet it struck no coins, and is never referred to except in the passages above quoted.<sup>102</sup> Its apparent obscurity is due to the probable fact that it was not an independent city under the Roman Empire, but was under the dominion of Apameia. Dion Khrysostomos mentions that a large and populous country was subject to Apameia, and as Seiblia bounded it on the north, Metropolis and Apollonia on the east, Pisidia on the south, there remain only Aulokra, Sanaos, and perhaps Mallos, under its dominion. Other examples of wide dominion exercised by great cities are known. The best attested examples are Nakoleia, whose power extended over Orkistos and therefore over the whole vast intermediate plain, down to A. D. 331, and Sagalassos, which possessed the whole country along the south side of Lake Askania: besides these, Prymnnessos, Akmonia, and other cities must have had a wide dependent territory, though no precise authority attests it.

**XI. MOTELLA or METELLOPOLIS** (*C. and B.*, II, IX).—When writing on the *Cities and Bishoprics of Phrygia*, I observed, too late, that Metellopolis of the Byzantine lists is the same place as Motella of the inscriptions. My sole reason for placing Metellopolis in this neighborhood was that the bishoprics subject to the metropolitan of Hierapolis evidently formed "a well-marked district having its centre in Hierapolis." This argument is now conclusively proved correct; the six bishoprics lie side by side along the southwestern boundary of Phrygia Pacatiana (see II. **HIERAPOLIS**.).

The use of the form Metellopolis for Motella is common in Byzantine documents: thus we have Φιλαδέλφούπολις for Φιλαδέλφεια (even *εἰς τὴν Φιλαδέλφου* occurs). The name Motella is not mentioned by Hierokles: I believe however that the city occurs under the temporary name of Pulcherianopolis. The last names in his list are those of the cities on the western frontier of Phrygia from north to south. The last name, Pulcherianopolis, must be either Blaundos or Motella. Formerly (*C. and B.*, *Table, J. H. S.*, IV, 373), I identified it with Blaundos, understanding that Hierokles in this instance disagreed with the *Notitiae*, which assign Blaundos to Lydia. The balance of probability, however, is that Pulcherianopolis is Motella. I have already (*C. and B.*, VII) stated that "the modern unity of name and govern-

<sup>102</sup> The utter want of inscriptions is probably due to ignorance of the country. It has never been explored.

ment throughout Tchal is probably true to ancient fact." Now Tchal includes the whole territory of Motella, Dionysopolis, and the Hyrgaleis, and we see from the inscriptions (*C. and B.*, 11, 14, and several unpublished) that Motella was closely connected with the other two. If we could accept the name Pulcherianopolis, it would definitely prove that Motella was erected into an independent city and bishopric about A. D. 414-53. If, however, subsequent investigation should make it more probable that Pulcherianopolis is Blaundos, we should then have to admit that Motella was not a city when Hierokles compiled his list, but that it was dignified by Justinian when he remodelled Phrygia Pacatiana.

The bishops of Motella, besides those mentioned by Lequien, are Michael in 556 (*C. and B.*, 13) and Kyriakos mentioned in an inscription at Keuseli (Hogarth-Ramsay, 1887) of about 660-70 A. D. : ἵνδ(ικτιῶνος) δέκ', μη(νὸς) αἱ', ζἱ', ἀνέστη τὸ θυσιαστήριον ἐπὶ Κυριακοῦ τοῦ θεοφιλεστάτου ἐπισκ(όπου).

**XII. DIONYSOPOLIS** (*C. and B.*, IV).—Mr. D. G. Hogarth is making a study of the curious series of inscriptions from this district; see *Journ. Hell. Stud.*, 1887. The following villages or districts of the territory of Mossyna and Dionysopolis are known.

(1) **ΑΤΥΟΧΟΡΙΟΝ**: the settlement (*χωρίον, κώμη*) round the temple of Apollon Lairbenos (see Hogarth, *l. c.*). In 1887, I was able to decipher the whole inscription published *C. and B.*, 6: 'Απολλωνίῳ Μηνοφίλου τῷ διὰ γένους ἵερεῖ τοῦ Σωτῆρος Ἀσκληπιοῦ κ.τ.λ. As at Mossyna, we have here an example of the priesthood hereditary in a family. The name of the god is interesting: *C. and B.*, 5, dedicated by the same Apollonios, makes it practically certain that he was the priest of Lairbenos. His children are much more Greek in their style: instead of the family names, they have names taken from the epic cycle (Iphianassa and Laomedon), and they prefer to call their father's god by the Greek name Asklepios.<sup>103</sup> This is an interesting example of a fact that I have often insisted on—Greek mythology and nomenclature are substituted for Anatolian wherever the Graeco-Roman civilization spreads.<sup>104</sup>

(2) **SALOURA**: the inscription, *C. and B.*, 9, gives the name as Sal-

<sup>103</sup> The worship of Men Karou at Attoudda shows that the Anatolian type of god has a side of his character closely akin to that of Asklepios: a medical school was attached to the temple.

<sup>104</sup> *Jour. Hell. Stud.*, 1883, pp. 64-5; 1882, p. 64.

salouda ; but another, which I copied in 1887, shows that Salouda is the true form, and that ΣΑΛ is doubled by a mere error of the engraver. The name Salouda is related to Sala as Attoudda to Attaia, or as Alouda to Alia. Salouda was near Kabalar, where both inscriptions were found.

(3) **MELOKOME** is mentioned in the same inscription with Salouda : it must be near Salouda.

(4) **KAGYETTA**: beside Develar, where in 1888 I copied a fragment of an inscription beginning ὁ δῆμος ὁ Καγυεττέων ἐτίμησεν Εὔτύχη Ιόλλου [φ]ιλο[καίσα]ρ[α. φιλ]όπατριν. The name must also be restored in an inscription published by Hogarth (*l. c.*, p. 394) παρὰ τοῦ δήμου [Καγυ]εττέος.

(5) **THIOUNTA**: beside Geuzlar, where in 1888 I copied two inscriptions. They are engraved on two very large stelai, adorned with elaborate sculptures. The pediment of each stele shows Zeus standing in the centre with sceptre in left hand and holding out the right hand. To the left is Fortune of the Roman type with the rudder, and further to the left a quadriga in which stands the sun-god with radiated head. On the right is Hermes standing with caduceus in left and purse in right hand, and further to the right a car drawn by two oxen : the person who stood in this car is hopelessly defaced in both stelai. Both the ox-car and the quadriga are turned towards the centre. In the older stele, which is more rudely carved, the first group of the inscription is engraved below the pediment in several lines, irregularly : in the later stele, the first group is engraved in two lines along the top of the pediment. Each name of the long list which follows the introductory formula is written in two or three lines, and under the name the full-length portrait is carved in relief. In each stele there are therefore three rows of portraits, each row containing eight figures : all the portraits are exactly the same, except that some are bearded, others beardless : all stand, facing, with left hand hanging by the side and right hand appearing between the folds of the himation on the breast.

*First Stele.*

(1) ὁ δῆμος ὁ Θιουντέων ἐτίμησεν στήλην κὲ στεφάνῳ φράτραν τὴν περὶ Θεόδ(ο)τον Διογενειανὸν καὶ Γλύκωνα Διοδώρου ἀγωνοθέτην. Θεόδοτος Διογενειανός. Γλύκων Διοδώρου ἀγωνοθέτης. Ζεῦξις Διοδώρου Ἀππας ἀγοράσας τόπον στήλης. Μένανδρος Γλύκωνος. Ζώσιμος Κυρτός. Εὔτύχης Εύάρον. Μενεκλῆς Ἀλ(ε)ξάνδρον.

Λυκώτας Ἀπολλωνίου. (2) Διόδωρος δ' Γοργίων. Διόδωρος β' Χερύλου. Μένανδρος δις Κύρων(ος). Ἀθηναγόρας Ἀπολλωνίου Σαβυς. Ἀ[πελ]λίδης Διοδώρου Θεόφιλ[ος]. Ἀπολ(λ)άνε(ο)ς ..... Ζεῦξις .... πη....ν. Ζεῦξις Κρυστίωνος. (3) Ζώσιμος Ἀλεξάνδρου. Ειόλλας Ζεύξιδος. Μένανδρος Ἀφ(φ)ειανού Λεπτοπ(οι)οῦ. Διόνυσις Τροφίμου. Ἀθηναγόρας Ειλικίωνος. Διογένης Αὐξινίωνος. Τατιανὸς δις Διονυσίου. Ἀθηναγόρας Κερκυς. (4) καὶ ἥλιψαν ἡμέρας η'.

Second Stele.

(1) Ἀγαθῆ τύχη. ὁ δῆμος ὁ Θιουντέων [ἐτείμησαν] στήλῃ καὶ στεφάνῳ φράτραν τὴν περὶ Διόδωρον Ἀθηναγόρου Κολοκυνθιανὸν καὶ περὶ Ἀθηναγόραν Διοδώρου Γοργίωνος. (2) Διόδωρος Ἀθηναγόρου Κολοκυνθιανὸς ἔδωκεν ἵς τὴν παννυχίδα (δηνάρια) φι'. Ἀθηναγόρας Διοδώρου Γοργίωνος. Κάσμος γ' τοῦ Παπίου παραφύλαξ. Ἀπολλώνιος β' Λαπισας. Θεόκριτος Θεοκρίτου Κορυδών. Ἀπολλωνίδης Ἀπολλωνίδου Λεχίτου. Τατιανὸς Παπίου Αίγεων. Ἀπολλώνιος Διοδώρου Χαιρύλου. (3) Ζεύξιος β' Ιόλλα. Ζεύξιος Διοδώρου Κορυδών. Εὐξενίων Ζωσίμου. Ιόλλας Ἀπολλωνίου. Ζεύξιος Ἀπολλωνίου Μικκήτου. Ζεύξιος Μενάνδρου Ψαφαρον. Ἀπολλώνιος β' Κεννηνίων. Ιούστος β' Ἐλλήνιος. (4) Θεόδωρος Μάσωνος (perhaps Μ(ν)άσωνος?). Ἀπολλώνιος Θεοφίλου Πιτυρᾶ. Ζεύξιος Ἀπελλίδου Μυρῆδος. Ιόλλας Ἰκεσίου. Ζεύξιος γ' Γαίου. Εὐτύχης Διδύμου. Μένανδρος Εὐξενίωνος. Γλύκων Εὐτύχου Μόνγος. (5) ... ειδη ἐποίησαν παννυχίδα τῷ Διὶ ἡμέρας η' καὶ ἥλιψαν ἡμέρας η'.

It appears that the first of these stelai is about a generation older than the second. Both probably belong to the second century after Christ, and the utter want of Roman names, as contrasted with the inscription of Mossyna given above (A. III), is explained by the secluded position of the village. I passed over this country four times before I found that such a village as Geuzlar existed.

All these villages, with the exception of Atyokhorion, belonged to the territory of Mossyna more probably than to that of Dionysopolis. Under the Roman Empire they were apparently distinct *demosi*, but under the Byzantine Empire they were grouped along with the *demos* of the Mossyneis as a single Bishopric.

XIII. HYRGALEIS (C. and B., vii).—With regard to *THE KOINON OF THE HYRGALEAN PLAIN*, I have nothing to add to the remarks in C. and B., except that, while the discussion of the Roman Roads in

the commentary on No. 11 still seems to me correct, the paragraph referring to Plautius's official position ought to be expunged. Roads in a senatorial province are very rarely constructed or repaired under proconsular authority.

The seat of government for the whole Tchah Ova is now Demirji Keui, but the weekly market for the district is held at Kai Bazar (A. IV).

**XIV. LOUNDA** (*C. and B.*, xi) was situated on a very strong position within the sharp angle where the Meander turns north into the Hyrcanian Plain. The steep slopes of the hill on which it stood are surrounded on three sides by the river. But in the peaceful times of the Pergamenian and Roman rule, the city spread west and southwest; remains are numerous both below in the gorge of the Maeander, and on the other side in the neighborhood of Mahmud Ghazi. The inscription, *C. and B.*, 16, which I formerly attributed to Lounda, must be transferred to Peltae (see XV).

In 1887, Mr. Hogarth and I revised the important inscription which is our only authority, besides Byzantine lists, for the name Lounda (*C. and B.*, No. 15). The following shows that the young men of Lounda were united in an association of a kind common in Greco-Roman cities. It stands in a cemetery on the left bank of the Maeander beside the village Seid (Hogarth-Ramsay, 1887):

OINEOI	οἱ Νέοι
ΔΙΟΝΥΣΙΟΝ	Διονύσιον
ΤΟΝΓΡΑΜΜΑ	τὸν γραμμα-
ΤΟΦΥΛΑΚΑ	τοφύλακα
ΕΝΩΟΥΔΕΙΣ	ἐν φούδεις
ΕΤΕΡΟΣΚΗ	ἔτερος κη-
ΔΕΥΘΗ	δευθή[σεται]

The last five letters have disappeared, without leaving a trace.

**XV. PELTAE** (*C. and B.*, xii).—The site is probably between Kara Agatchlar (pronounced Karayashlar by the natives) and Yaka Keui, on a large rocky mound. Inscription *C. and B.*, No. 16 is, in all probability, to be referred to Peltae, not to Lounda: it was found about half-way between the two sites. The restoration of the last line occurred to me too late for publication: it should read κόψας καὶ [νομήσματ[α]]. Apollodotos, son of Diodoros, erects the statue of Antoninus Pius, and at the end of the text boasts that he has struck coins; *i. e.*, of course, coins of the city to which he belonged. Now the coins of Peltae, after

a long interval, begin again under Antoninus Pius.<sup>105</sup> It is to be hoped that coins of Apollodotos may be found, and prove or disprove my attribution of the inscription.

**XVI. ATTANASSOS** (*C. and B.*, x). **XVII. EUMENEIA** (*C. and B.*, XIII).—I have made a careful study of the antiquities of this district in a separate paper, which I hope soon to publish: the great number of inscriptions (120 are known) makes it impossible to treat the subject in this sketch.

**XVIII. SEIBLIA** (*C. and B.*, XIV).—The modern name Homa is the Byzantine *Xōμα*, the name of a late Thema, which is closely connected with the wars of the twelfth century between the Byzantine emperors and the Seljuk sultans of Konia (see *Amer. Journ. Arch.*, 1886, p. 123). The name *Xōμα* applied to the Theme may perhaps be explained by an expression which occurs in several of the important series of inscriptions relating to the worshippers of Artemis Limnaia in Pisidia;<sup>106</sup> *Μάλλος πρὸς Χῶμα Σακηνόν*. This Mallos is the Pisidian city, which is distinguished from the Kilikian Mallos by the phrase *πρὸς Χῶμα Σακηνόν*. I have been led to the supposition that the name Mallos must be given to the city near Kilij, south of Ketchi Borlu. There are only two striking features in the landscape here, Lake Askania and the beautiful peak Aidoghmush.<sup>107</sup> I conjecture that the city is distinguished by the name of the mountain beside it, which is in full view above the intervening mountains, even from so great a distance as the country where the inscriptions were found; and that the name of the mountain was in the twelfth century applied to the Theme. Finally, the name of the Theme was given to the chief fortress in it, viz., Seiblia, still called Khoma.

<sup>105</sup> Peltae appears to have lost its power after Eumeneia was founded, and not to have recovered for a long time. Mr. HEAD attributes the early coins of Peltae to the first century B. C.; I should feel disposed to place them about 250–150 B. C.; and to see in their types the Syrian influence, as contrasted with the Pergamenian style of early Eumeneian coins.

<sup>106</sup> This whole series will soon be published by Professor Sterrett. The first of them was published by me in *Journ. Hell. Stud.*, 1883, p. 23, with a commentary which is, I think, confirmed and proved in all essential points by the new inscriptions discovered by Professor Sterrett, all of which I have read on the stones. The old pagan goddess has been replaced by the Virgin Mother of God, who is still the saint most venerated among the Christian population. Her home is on an island in the northeast corner of the *Λίμναι*, in the centre of a purely Turkish country.

<sup>107</sup> This name, "the rising moon," is almost the only example known to me of a Turkish local name showing imaginative sympathy with nature.

**LAMPE.**—The references of Niketas, Kinnamos, Skylitzes and Anna Komnena, to Lampe are not sufficiently precise to localize it. It lay on the route from Khonai to Seiblia, probably not very far from the latter. A passage in Niketas<sup>108</sup> has been understood as implying that Lampe was another name for Kelainai; but the passage is one in which (as Finlay remarks in another connection) Niketas "requires to be read with great caution in order to separate his meaning from his rhetoric." Any pretext to introduce a piece of fine writing was welcome to Niketas, and the remarkable natural features of Kelainai gave a fine opening: the purely rhetorical character of the digression is shown by the use of the name Kelainai, which, when he wrote, had been disused for 1400 years.

**JUSTINIANOPOLIS** appears only in the latest *Notitia III, X, XIII*: the name shows that it must have been in existence when the other *Notitia* were transcribed, and if it is omitted in them the reason probably lies in a principle which I have stated elsewhere.<sup>109</sup> We may say, at once, with confidence that (1) Justinianopolis must have been an important place; (2) it must have been a fortress forming part of the magnificent series of defences built by Justinian along the important lines of communication; (3) we should expect to find some reference to it in the military history of the Byzantine Empire. All these considerations point to Seiblia. It was a fortress at a *kleisoura*, built in former time by an emperor careful of the defences of the kingdom, and rebuilt by Manuel Komnenos. With the strong fortress of Khonai it forms the chief centre of interest when southern Phrygia became the scene of warfare. In any scheme of defence against invasion from the east, some strong fortress was required to defend the roads leading from the plateau towards Karia and Ionia: Justinian built Justinianopolis for this purpose, and all our information points to the conclusion that the fortress in question was at Sublaion or Seiblia.

**OIKOKOME** (corrupted *Oikonomos* in *Not. I*) was a village administered by the same bishop as Justinianopolis. According to a principle of very frequent application (see above D. 16),<sup>110</sup> we must, since the latter

<sup>108</sup> *eis Λάμπην ἤκετο καὶ πόλιν Κελαινὰς ἔνθα τοῦ Μαιάνδρου ἐκβολαί* (here follows a description). *κάκειθεν eis τὸ Χῶμα ἐλθὼν τῷ Μυριοκέφαλῳ ἐφίσταται*, p. 230. On Myriokephalon, see *Amer. Journ. Arch.*, *l. e.* *Λάμπην* in the Bonn text is probably a misprint.

<sup>109</sup> The official lists were carelessly kept, and not always corrected to date: *Journ. Hell. Stud.*, 1887, p. 463.

<sup>110</sup> See also *Journ. Hell. Stud.*, 1888, p. 462, No. 5, and p. 487.

is a highlying fortress, look for the former in the plain beneath. Now the Peutinger Table places in this very situation, halfway between Apameia and Eumeneia, a station *ad Vicum*. I have no hesitation in identifying this *Vicus* with Oiko-kome.

The village Lampe is perhaps the same as Oikokome. It was a place of some note: *Δημήτριος, Ρωμαῖος μὲν γένος, Λάμπης δὲ κώμης ὀρμημένος Ἀσιανῆς*: Kinnam., p. 251.

In the principle above quoted, the careless keeping of the registers, I find the explanation of the double entry of Soublaion in the middle of the list and Oikokome with Justinianopolis as the last bishopric.

**GRAOS GALA** and **KHARAX** were points on the Byzantine military road between the two important fortresses Khonai and Seiblia: the former not very far from Khonai, the latter *μεταξὺ Λάμπης καὶ τοῦ τῆς Γραὸς Γάλακτος*.

W. M. RAMSAY.

*Old Aberdeen, Scotland.*

**N. B.**—In the inscription of Pogla, No. 7 (JOURNAL, 1888, p. 10), a note should be added: that *Εὐχρόμιος* was the familiar name of Aur. Arteimianos: it is a common practice to place at the head of an honorary inscription the name (gen. or dat.) by which the person honored was commonly known; sometimes this name is repeated in the text, sometimes not: see Marquardt, *Privatalt.*, p. 27; Orelli-Henzen, No. 6252; Borghesi *Oeuvres (Lapide Gruteriana)*, III, p. 503 ff. An example occurs in inscr. No. 419 of Sterrett, *Wolfe Expedition*, where read gen. or dat., not accus.

In the inscription, Pogla, No. 14 (p. 14), a mark of interrogation has been omitted after *πρ(ιμιηρίων)*: I see now, however, that *ἀπὸ προγόνων* is a more probable restoration.

In the table opposite p. 6, in the column headed *Epist. ad Leonem*, “Tertia” should be erased in both cases.

I omitted to mention, under **C. 2**, that the identification of Brioula was communicated to me, years ago, by Mr. Purser, manager of the Ottoman Railway.

W. M. R.

## THE ANCIENT COINAGE OF CHINA.

[PLATES XII, XIII.]

From the beginning of authentic history, the Chinese have had money. Inventors of printing, of the manufacture of silk, porcelain, and gunpowder, they were also the inventors of coined money. Their first money was, indeed, in the shape of gems or precious stones, and shells or cowries, which were strung together on a silken thread and sometimes fastened as ornaments on a warrior's helmet.<sup>1</sup> But, not only were the Chinese original in the coining of money, they were also the first numismatists. The earliest writers on Chinese coinage are Kuan Tzu (645 b. c.), one of the most renowned Chinese statesmen of antiquity,<sup>2</sup> and Chia I (200 b. c.), a celebrated scholar and privy counsellor to Han Wen Ti (179 b. c.), as well as a distinguished writer on Chinese finance. Quotations from the writings and a record of the opinions of these two men are given and commented upon in the great history of China written by Ma Tuan Lin (1245 a. d.).<sup>3</sup> The oldest native catalogues of coins are one by an unknown author during the Sui dynasty (581–618 a. d.), and a book by Feng Yen of the Tang dynasty (618–905 a. d.). Only fragments of these books now remain. The oldest catalogue that has anything like completeness was compiled by Yang Hung Tsun, during the reign of Kao Tsung, the second Emperor of the Southern Sung dynasty (1127–1278 a. d.). The book was printed in the 19th year of this monarch's reign, and the exact date of its issue was August 1146 a. d. The title reads *Ch'uan Chih*, or a "Record of Coins." In the preface the author states that he has followed the stream of coin-history from the most ancient times to the present: and that he will give an account of all coins, heavy and light, large and small, of successive dynasties. He tells us also of the immense difficulties which he had to overcome: "flooded by water, scorched by heat, choked with dust," only faintly suggest the obstacles he has con-

<sup>1</sup> LEGGS, *Chinese Classics*, *Shih Ching*, vol. 4, p. 626.

<sup>2</sup> MAYERS, *Chinese Reader's Manual*, p. 243.

<sup>3</sup> Ma Tuan Lin was a scholar of extensive learning the results of which are embodied in his great historical work. He lived in the troublous times just before the Mongol conquest, leaving his ms., which was published in 1319 a. d. by imperial command.

quered in the completion of his "Golden Work," which he brings to conclusion with great joy. He admits, as all must, that some inscriptions on ancient coins are unintelligible to him, and these undecipherable characters he dignifies with the names *Niao Wen*, "Bird Tracks," or *I Chih*, "Barbarian Branches." The most recent work of value was issued in the 15th year of Chien Lung (1751 A. D.). It was prepared by ten scholars selected by the Emperor himself, and is entitled *Ch'in Ting Ch'ien Lu*, or a "Record of Coins, prepared by imperial authority." The boards from which the work was printed were destroyed by the T'ai P'ing rebels in 1860, and the book was reissued in four volumes in 1876 by Li Kuei, a scholar who had travelled some in foreign countries. He claims to have had access to the imperial collection of coins in Peking and to have transcribed the inscriptions on all the coins recognized by the highest authorities. This work reaches in time only to the present dynasty, 1644 A. D. If his pretensions to accuracy were realized, this work would be a repertory of immense value to the student of Chinese numismatics. But, unfortunately for his claims, there are marked omissions of coins allowed by the highest foreign authority as well as by native writers. Notwithstanding the fact that Chinese libraries contain many books on coins, their lack of system and the habit they have of placing together coins of different dates and similar shape, and of altogether omitting the dates, though they give the material of which the coin is composed and its weight, make the use of their books very difficult for foreign students.

The foreign literature on the subject of Chinese numismatics is very limited. In 1852, Mr. John Williams read a paper before the Royal Numismatic Society entitled *An Epitome of Chinese Numismatics*. In June 1866, Mr. G. P. Upton of Chicago read a paper before the American Numismatic Society on the subject of Chinese currency. Both of these articles, if written at the present time, would need to be changed in several material respects. Two monographs on the coins of the Ta Ch'ing or the present dynasty have appeared in the transactions of the North China Branch of the Royal Asiatic Society. One was prepared by the late Mr. Alexander Wylie of Shang Hai, and the later one by Dr. S. W. Bushell of the British Legation in Peking. In the case of such able Sinologues, there can be little question as to the accuracy of their dates and interpretations.

With this preliminary, we may now investigate, specifically, (1) the composition of Chinese coins; (2) the mode of their casting; (3) their inscriptions; (4) their shape.

1. *The composition of Chinese coins.* In general, it may be said that they are composed of an alloy of copper and lead or of copper and zinc: sometimes a little tin is added. The formula for the coins of the Sung dynasty (960-1278 A. D.) is as follows: copper, 50 parts; zinc, 41½ parts; lead, 6½ parts; tin, 2 parts; in a total of 100 parts. In the time of Ch'ien Lung (1770), the Mohammedan cities under Chinese rule were allowed to coin money on condition that one-twentieth of the whole issue be presented to the Emperor. These can be readily recognized, as they are composed of a reddish alloy, copper, 84 parts; lead, 34½ parts; tin, 1½ parts; in a total of 120 parts. The regulation weight would be 58 grains Troy, or 3 $\frac{7}{10}$  grammes. But, in fact, many modern coins are under thirty grains in weight, and are frequently debased with iron. In times of special financial stress, coins composed entirely of iron have been issued, but they have never proved a great success.

2. *Mode of casting.* Chinese coins have always been cast, not struck. In ancient times, the moulds were made of stone. During the Tang dynasty (618-905 A. D.), a model of wax was made of the required shape: this model was then enclosed in an earthen matrix and was exposed to the action of heat: the wax melted and ran out of a hole left for the purpose, leaving a mould into which the molten alloy was poured. At the present time in Peking, the models are made of copper and then pressed into fine sand until there is a corresponding hollow, the sand being held in its place by wooden frames. Many coins can thus be cast at the same time. After being taken from the moulds, the coins are broken apart and are filed down to a certain degree of smoothness.<sup>4</sup>

3. *Inscriptions.* As the primitive mode of exchange was barter,<sup>5</sup> so the first inscriptions on coins were the words or names of articles used in traffic: hence we have, as the first words cast on coins, the terms *Pu*, "Hempen Cloth;" *Pao*, "Precious Stones;" *Huo*, "Merchandise" in general; *Chin*, "Metal;" *Tao*, "Sword or Knife."

The first round money cast had no inscription whatever, and was called *Wu Tzu Ch'ien*, or "No-character-money." Following the mercantile coinage first used by Emperor Shen Nung (2700 B. C.), who first established fairs for the better exchange of commodities, we next find coins with symbolic figures on them. First in importance among

<sup>4</sup> *Transactions of the North China Branch of the Royal Asiatic Society*, vol. xvi.

<sup>5</sup> W. C. PRIME, *History of Coinage*, p. 3.

these is the *Dragon*, symbol of imperial dignity, also of fertility and of creative energy. It wields the power of transformation and the gift of rendering one's self visible and invisible at pleasure. Next in importance as a symbolic figure is the *Kuei* or *Tortoise*; the tortoise owes its prominence in Chinese History to the fact that it was the "Divine Tortoise" which presented to the gaze of Yu the mystic writing whence he deciphered the basis of moral teaching. The presence of the tortoise even on coins is supposed to exercise an auspicious influence. The great system of the eight diagrams used in divination was derived from the angular figures on the back of the tortoise. Third in importance as a symbolic figure on coins is the *Horse*: he symbolizes the earth, and some secret affinity between them is supposed to exist.

Ching Wang, 25th Emperor of the Chou dynasty (544 B. C.), was the first who coined round money with inscriptions. The words *Huo Pu*, "merchandise" and "cloth," formed the inscription. It is not till the year 633 A. D. that coins always have inscriptions which give the name of the reign in which they were minted, and that the exact date of the coins can be accurately ascertained. It is necessary to observe here that each Emperor has two official designations, by either of which he may be known in Chinese writings. One designation is called the *Miao Hao* or temple title, the name by which he will be known in the Hall of Ancestors. The other is the *Nien Hao* or year title, the name of the epoch or period. Every Emperor has one *Miao Hao*, but oftentimes each Emperor has several *Nien Hao*. After any special event of great political significance a new *Nien Hao* will be assumed, one Emperor having as many as nine *Nien Hao* in one reign. The *Nien Hao* is the usual inscription upon the flat round coins, and from this can be known the Emperor and the date of the issue of the coin. Thus, Jen Tsung (Sung dynasty 1023 A. D.) has the following *Nien Hao* or year-titles: *Tien Sheng*, assumed 1032 A. D. (PLATE XII-1); *Ming Tao*, (PL. XII-2); *Ching Yu*, ass. 1034 (PL. XII-3); *Tao Yuan*, ass. 1038; *Ch'ing Li*, ass. 1041; *Huang Yu*, ass. 1049; *Chih Ho*, ass. 1054 (PL. XII-4); *Chia Yu*, ass. 1056 (PL. XII-5). There is one *Nien Hao* for which we have no corresponding coin. When a new *Nien Hao* was assumed, new coins were issued to celebrate the event. But inscriptions were not confined to the obverse: on the reverse, especially of modern coins, may be found characters or numerals which indicate either the city where the coin was issued or the number in the order of its issue.

4. *Shape of Chinese coins.* Chinese coins have been issued in almost all conceivable shapes. As cloth and gems and grain were the first articles of barter, so the first coins corresponded or were supposed to correspond in shape to the things to be exchanged. Hence the oldest-known money is called *Pu* money and is shaped like a bale of cloth or, as some say, like a dress (PL. XIII-1, 2). Contemporaneous with the *Pu* coins, were coins shaped like mining tools called "Spade Cash" (PL. XIII-3). In peculiarity of form, next come the sword or knife cash. The oldest of this shape in the collection from which these coins were taken were exhumed near Peking and belonged to the time of the Lieh Kuo or feudal states during the dynasty of the Chou, 1122-249 B. C. (PL. XIII-4, 5). These two belong to the State called *Ch'ao*, which had its location about 100 miles northwest of Peking. The backs are straight like a razor, and can be easily distinguished from those with bent backs and of larger size which were issued by Han Wu Ti, 140-86 B. C. (PL. XIII-6, 7). Wang Mang<sup>6</sup> (9-23 A. D.) sought to restore the coinage of the ancients, and so issued *Pu* and *Tao*, "cloth" and "sword," coins of various sizes and shapes (PL. XIII-8, 9, 10, 11). It is impossible to be absolutely certain whether some of these coins belong to this more recent issue, or are of a more ancient date, the shape and material of the two periods being the same.

But the favorite shape for Chinese money is the round flat coin with a square hole in the centre. These have passed through various transformations. First, as before stated, there was no inscription whatever, both sides were blank, and hence it was called "No-character" or "Empty money" (PL. XII-6). The first inscriptions were the char-

<sup>6</sup> Wang Mang was a celebrated name in Chinese history. He lived from 33 B. C. to 23 A. D. Though reckoned among the legitimate monarchs of China, he is usually called "The Usurper." He was a man of great intellectual power, and in early life passed rapidly from one post of honor to another—when only 27 years old, he was created Generalissimo of the forces. In 2 B. C., on the death of the Emperor Ai Ti, he was installed as Regent by the Empress. He aimed to be a reformer, and made many innovations in the laws and the system of government. He restored the coinage of the ancients, made many new varieties of coins, and improved the coinage by having values stamped upon the money, as, for example, PL. XIII-10 reads *Chi Tao Wu Pai*, or "The Chi sword, value 500." This sword is only half the thickness of XIII-11, which has a value of 1000 small cash.

PL. XIII-8, 9 are a modification of the very ancient forms XIII-1, 2; and are inscribed *Huo Ch'wan*, "merchandise currency."

In 8 A. D., Wang Mang declared himself Emperor. He rapidly degenerated in character and influence, committing deeds of violence which have made his name execrable in history. He was finally torn in pieces by the soldiery, 23 A. D.

acters *Huo* and *Pu*, issued by Ching Wang 544 B. C. The next inscription indicated the weight of the coin, as *Pan Liang*, or half-ounce coins. Then there were coins of two, three, four, five or eight *Chu* in weight (PL. XII-7, 8, 9, 10).<sup>7</sup> Then, the weight-inscription being dropped, the *Nien Hao* was inscribed on the obverse, the reverse being blank. The next addition was a numeral character on the reverse indicating the first, second, or third issue; or a character indicating the provincial city where the issue was made. During the Yuan dynasty (1206-1344 A. D.), Mongol characters are on some of the coins (PL. XII-11).<sup>8</sup> In the present dynasty (1644 A. D.), on the obverse are Chinese characters, usually four in number, representing the *Nien Hao* and the words *Chung Pao*, or *Tung Pao*, or *Yuan Pao*, meaning respectively "heavy," "universal," "large currency." On the reverse are Manchu characters, the right-hand character giving the first syllable of the city where minted, the character at the left of the hole being the word for "currency."

Beside coins with these regular inscriptions, there are coins with curious devices on obverse or reverse or both: *Goose-eye-money*; so light that it is supposed not to sink in water: *Dragon-eye-money* (PL. XII-12, 13); *Constellation-money*; coins with seven stars united, representing Ursa Major; sometimes having a tortoise and sword in the field of the coin (PL. XII-14): *Zodiac-money* (Du Halde calls them superstitious coins); coins with the twelve signs of the zodiac and twelve earth-stems, used in divination (PL. XII-15): *Lotus-root-money* (PL. XII-16): *Prayer-coins*; round money with the characters *Wu Nan Erh Nu*, prayer for five sons and two daughters, the ideal Chinese family (PL. XII-17); *Chang Ming Fu Kuei*, prayer for long life, wealth, and honor (PL. XII-18); *Tien Hsia Tai Ting*, coins issued at the beginning of each reign and at each change of *Nien Hao*, with a prayer that the State may have peace and harmony (PL. XII-19).

Ancient Chinese coins are found in the *débris* of extinct cities: they

<sup>7</sup> 1 *Chu* equalled 100 grains of millet in weight.

<sup>8</sup> The Mongol dynasty was the first to issue paper money, called by native writers "flying paper" or "convenience money." Kublai Khan, the first Emperor really settled upon the throne, was so pleased with this method of supporting his government, that, by an overissue of paper, he ruined the business of the country, brought on great financial disaster, and ultimately the overthrow of his government. See a full account in Marco Polo.

The translation of the characters on PL. XII-11 is "Great Yuan dynasty current coin."

are also exhumed from graves: from time immemorial it has been the custom on building a temple, or any building in the imperial ground, to put a box of ancient coins in the wall under the roof. This corresponds to our custom of putting a box containing various articles in the foundation or under the corner-stone of our public buildings; a custom, in fact, that was common to all nations of antiquity. Among the Chinese, even now, ancient coins are supposed to add sanctity to the tomb, and to give a more friendly admittance to the owner into the realm of the blest. Though these coins have lost any definite financial value that they once had, yet they are put to constant use as charms worn by young children or by wives who are anxious for sons. They have a use in native *materia medica*; some of the most rare, ground to powder and mixed with other ingredients, being given as a panacea for human ills.

The fact that the Chinese Emperor has within the last few months established a foreign mint in the city of Canton will bring to an end the hap-hazard coining of imperfect money. If he follows the example of the Japanese Emperor, he will call in the imperfect coinage of the past and present, and will re-issue it with new patterns and with new inscriptions. As ancient coins are extremely rare and valuable in Japan, so in China the securing of these ancient coins will without doubt grow more difficult with every succeeding year.

W. S. AMENT,  
*Missionary to China.*

[N. B. During his residence of many years in China, the Rev. W. S. Ament has made a large and extremely interesting collection of Chinese coins, comprising over 1200 varieties. It is quite possible that some institution might prevail upon him to part with it before his return to China. The collection contains also Japanese, Korean and Anamese coins. Communications may be addressed to the Managing Editor of the Journal.]

## GARGARA, LAMPONIA AND PIONIA: TOWNS OF THE TROAD.

---

### GARGARA.

The position of Gargara, the sister city of Assos, and one of the most important places in the Troad, is described, with greater or less accuracy, by ten classical authors. The earliest of these, Phileas,<sup>1</sup> writing in the fifth, or possibly even in the sixth century B. C., refers to Gargara as lying between Assos and Antandros. The historian Ephoros<sup>2</sup> adds that Gargara lay near to Assos. Mela (I. 18), describing the northern coast of the Gulf of Adramyttion from east to west, names Gargara as following Antandros, and brackets it with Assos. Stephanos of Byzantium (*s. v. Γάργαρα*) says that Gargara was situated upon the heights, that is to say, the range of Ida; while Hesychios (*s. v. Γάργαρα*) refers to it as in the neighborhood of Antandros. A passage found in the older editions of Souidas (*s. v. Γάργαρα*), relating to Gargara and repeating certain phrases of Stephanos, is not authorized by the codices, and has been omitted in the most recent editions of the text. It will be referred to hereafter, in connection with the eponym Gargaros.

Important information concerning a change in the site of Gargara has been preserved in the *Etymologicum Magnum* (*s. v. Γάργαρος*). We learn, from this, that the inhabitants of the town, finding their original location intolerable because of the rigor of its climate, removed from the bleak summit of the mountain to the plain at its foot—the former place being thenceforth known as *Palaia Gargara*. The nature of this change will be clear to those familiar with the topographical history of ancient settlements upon the coasts of the Aegean. It must have been commercial rather than climatic reasons which led to the removal. Before the establishment of a firm and far-reaching government, towns near the sea were constantly liable to be attacked by marauding bands from the interior, or by professional pirates. Hence, dwellers near the coast almost invariably occupied some natural stronghold, into which, on short notice, they could throw themselves for pro-

<sup>1</sup> The fragment in question, preserved by MACROBIUS (*Sat.*, v. 20), is derived from that section of the *Periplous* of PHILEAS entitled 'Ασία.

<sup>2</sup> *Frag.* 90: ed. Marx, p. 201: likewise preserved by Macrobius.

tection. Such citadels were frequently (as in the case of Ilion and Neandreia, in the Troad) removed several miles from the water's edge, this distance affording a security equal to that of better fortified ports, like Assos. But when, under the care of a government such as that of Rome, maritime commerce was extended and freed from danger, even unwalled harbor-towns began to flourish, and the inhabitants of places lying some few miles inland gradually removed to the coast, where the trading-station often became of greater importance than the original stronghold, and even superseded it altogether, as in the case of Gargara. A similar movement of population has taken place during comparatively recent times. The pirates which infested the Aegean during the Middle Ages (and are not entirely unknown, even to-day, in the Gulf of Adramyttion<sup>3</sup>) long prevented the growth of unfortified ports. But under the present more favorable conditions the inhabitants are everywhere removing from their hill-tops to the sea-side. This change—familiar instances of which are the mediaeval and modern Corinth and Syra—has recently begun anew in the southern Troad. The *scala* (port) of Behram (Assos) is always crowded, while half the houses in the village beyond the akropolis are uninhabited and falling to ruin. The case is the same with Chipni-scala, Adatepe-scala, and the *scala* of Skammia. The change in the position of ancient Gargara, referred to in the *Etymologicum Magnum*, was evidently one of this kind, so that we should expect to find the original citadel and akropolis on a height at some distance from the sea; an assumption strengthened by the few words of Pliny (*Nat. Hist.*, v. 32), who speaks of Gargara, together with the mountain of the same name, as lying in the interior.

Of more importance in the identification of the site than these brief references is the account of Gargara given by Strabo (p. 606). He describes the territories of the Assians and Gargarans as being surrounded by those of the Antandrians, Kebrenians, Neandreians,<sup>4</sup> and

<sup>3</sup> In April, 1881, a small sailing-vessel which had just been captured from pirates in the Gulf of Adramyttion was offered for sale by the Turkish authorities. The bullet holes with which it was riddled bore witness to the determined fight made by its former owners. It is only of late that small and unarmed craft have been thought safe from attack in these waters. In 1826, Prokesch von Ostern could not cross the strait from Molivo (Methymna) to Behram (Assos) for fear of pirates.

<sup>4</sup> The identity of Neandreia with the ancient site upon the summit of Chigri-dagh has been demonstrated in a former paper: *A proto-Ionic Capital from the site of Neandreia*, by JOSEPH THACHER CLARKE, *Amer. Journ. Arch.*, vol. II, 1886.

Hamaxitans, thus making an even division which undoubtedly corresponds to the political apportionment of the southern Troad. This is shown schematically by the sketch-map, *Figure 9*. The ancient name of the province of Gargara, ἡ Γαργαρίς, has been handed down to us by Strabo (p. 610), and by the Scholiast to the *Iliad* (iv. 292). In another passage (p. 606), Strabo states the distances of Polymedeion,<sup>5</sup> Assos, and Gargara from Lekton—that land’s-end of the Troad: Μετὰ γάρ τὸ Λεκτὸν τὸ Πολυμέδειον ἔστι χωρίον τι ἐν τετταράκοντα σταδίοις, εἰτ’ ἐν ὄγδοηκοντα Ἀσσος,<sup>6</sup> μικρὸν ὑπὲρ τῆς θαλάττης, εἰτ’



FIG. 9.—*Political Division of the Southern Troad.*

\* The site of Polymedeion has been discovered by me at a place called Assarlik, on the seashore, three kilometers west of Cape Sivridji. The very considerable ruins of this fortified town were carefully surveyed, and some excavations were made, the results of which will be published in another paper. An interesting peculiarity of Polymedeion is that a sacred grove occupied the centre of the akropolis, in place of the customary temple.

\* All the earlier editions of STRABO here read  $\delta\lambda\sigma\sigma$  for  $\Lambda\sigma\sigma\sigma$ . The self-evident emendation was made by C. MANNERT (*Geographie der Griechen und Römer*: Leipzig, 1829-31, third ed.) in 1787; but  $\delta\lambda\sigma\sigma$  was retained in the text as late as the publication of the Oxford edition of Strabo, 1807, vol. II, p. 872.

*ἐν ἑκατὸν καὶ τετταράκοντα Γάργαρα.* Although these words are not free from ambiguity, it still seems natural to take the distances named to be those of the respective towns from the starting-point, Lekton, as has been done by the old Italian translator, Buonacciuoli (Venice, 1562-65), by the authors of the excellent French version made by order of Napoleon I (Paris, 1805-19), by the English translators Hamilton and W. Falconer (London, 1848), and by J. A. Cramer.<sup>7</sup> If this reading be adopted, we have in the sixty stadia from Assos to Gargara an accurate statement of the distance from Behram to the ancient site now identified as Gargara. But a different view of the passage is taken by Xylander in his Latin translation of the text (Basle, 1571); and is adopted in the editions of Casaubon (Geneva, 1587), Almeloveen (Amsterdam, 1707), and Siebenkees-Tzschucke (Leipzig, 1796-1818), as well as by Penzel in his German version (Lemgo, 1775-77), by Gosselin in his notes to the aforementioned French version, and by Grotefend<sup>8</sup> and Schliemann.<sup>9</sup> These writers understand the given numbers to be cumulative, the distance from Gargara to Assos thus being one hundred and forty stadia, and from Gargara to Lekton not less than two hundred and sixty stadia.<sup>10</sup>

Fortunately for the identification of the site, as well as for the understanding of the true meaning of this passage, Strabo subsequently (p. 606) makes a statement which independently assures the position of two important points. He asserts that Gargara (the port) was situated upon a cape which marks one limit of the Gulf of Adramyttion, the other, upon the south, being a certain Cape Pyrrha. A glance at the exceedingly accurate Admiralty Chart of this region<sup>11</sup> will at once show that the natural boundaries of the inner gulf are Cape Qaterga,<sup>12</sup> to the

<sup>7</sup> *A Geographical and Historical Description of Asia Minor*: Oxford, 1832.

<sup>8</sup> In PAULY, vol. III, s. v. *Gargara*.

<sup>9</sup> *Reise in der Troas*: Leipzig, 1881, v; and *Troja*: London, 1884, appendix I.

<sup>10</sup> Other translations still, such as the first Latin version of Guarini and Tifernas (Basle, 1472), the latest, in Müller's edition (Paris, 1853-58) and the German renderings of Kaercher (Stuttgart, 1829-36), Groskurd (Berlin, 1831-34) and Forbiger (Stuttgart, 1856-58), reproduce the Greek phrase in so literal a manner as to convey no opinion in regard to the way in which it is to be understood. Nevertheless, Müller, on the map given with his edition (pl. x) marks in figures the distance from Assos to Gargara as one hundred and forty stadia, and thus commits himself to the latter view. Ambrosoli's Strabo (Milan, 1828), which would, I believe, complete the list of editions and translations, has not been accessible to me.

<sup>11</sup> Mitylini Island, with the Gulfs Adramytti and Sandarli, surveyed by Capt. Richard Copeland, 1834, Admiralty Chart, No. 1665.

<sup>12</sup> Qaterga-bourou, "the mule's cape," is called, upon the Admiralty Chart, Kata-

east of Assos, on the one hand, and, on the other, the extremity of the island of Pyrgos, one of the Hekatonnesoi,<sup>13</sup> which is separated from Mosko, as this is from the mainland, only by channels a few meters in width. It is evident that no other promontories can have been meant by Strabo, and it is further to be noted, in confirmation of this identification, that the distance between these capes is exactly equal to the one hundred and twenty stadia which he specifies. Hence it appears probable that the sailing distances were derived by Strabo from another and more trustworthy source than the length of the roads, or that, at least, the former have not been corrupted by the transcribers' errors which may be assumed to have rendered the above passage obscure.

Gargara appears upon the Peutinger Table (ed. Mannert, pl. VIII. f), being indicated as of even greater importance than Assos: the two towers which mark chief stations being drawn against the name of the former, but not against that of the latter town. In regard to the given distances, the existing copy of this itinerary, as is well known, is full of errors. But that the original may have been correct in its estimates of the lengths of the road running along the southern coast of the Troad appears probable from the agreement of the stated distance from Sminthe

gar Point. May it not be supposed that this whimsical name was, like so many others, derived from the similarity of sound of the Turkish word to the Greek Gargara, which town is known to have been in existence at the time of the Ottoman conquest. Such, for instance, is the derivation of the name of the river Menderé, an evident corruption of Scamander, and of Balkiери (signifying "the place of the fish," although far inland) from Palaia Kaisareia. Leaving the Troad, a familiar example of such an adaptation from the Greek is to be found in the name of Stamboul itself.

<sup>13</sup>The islands of Apollon Hekatos; compare Strabo, p. 618: now known as the Moskonisi, from the largest of their number. The ancient Cape Pyrrha is identified by GOSELIN, in his notes to the above-mentioned French translation of Strabo, with Qara-tepē Bour nou. In this he is followed by the Admiralty Chart. SMITH's *Ancient Atlas* places the cape still farther to the east, within the gulf, at a point called Dahlina. STRABO (p. 606) says that a temple of Aphrodite stood upon Cape Pyrrha. Misled by the maps, I made in 1882 a thorough search for ancient remains upon the Qara-tepē, discovering no traces whatever of Hellenic buildings upon this promontory. Unfortunately, I did not land at Pyrgos, to which place the attention of future investigators should be called. The name itself promises the existence of some ancient structure.

The correct identification of Cape Pyrrha is of importance as determining the site of the ancient city of Kisthene, which, in its turn, lends weight to the arguments brought forward in the text. We learn from STRABO (p. 606) that Kisthene was just outside the gulf, beyond Cape Pyrrha, and that it had a harbor. This corresponds exactly with the position of the flourishing modern town of Aivaly, which has the only haven upon this entire coast. MELA (I. 18) speaks of Kisthene as a very con-

to Assos, and from Antandros to Adramyttion, with the actual facts. The existing copy reads:

Sminthion-Assos,	.....	xv.
Assos-Gargara,	.....	xxiiii.
Gargara-Antandros,	.....	xvi.
Antandros-Adramyttion,	.....	xvi.

whereas the true distances, measured along the highroads, and expressed in Roman miles, are approximately:

Sminthion-Assos,	.....	xv.
Assos-Gargara,	.....	viii.
Gargara-Antandros,	.....	xxi.
Antandros-Adramyttion,	.....	xvi.

In manuscripts of this kind, copied and recopied by mediaeval scribes, it is commonly some change in the denomination, rather than in the number of the signs, that forms the chief source of error. Hence we may venture the supposition that it was the monk of Colmar, in the thirteenth century, or some earlier copyist, like him ignorant of the actual distances, who wrote *xvi* for an illegible *xxi*, and, retaining the last four signs correctly, *xxiiii* for *viii*. At all events, the figures as

siderable place; and it is certain that it cannot have been situated at any point on the gulf within Cape Pyrgos, where the only ancient remains are those of insignificant villages, altogether without harbors, among which must be the ancient Passanda, mentioned by STEPHANOS of Byzantium, *s. v. Πάσσαντα*, as lying between Kisthene and Adramyttion. STRABO refers to Kisthene as having been in ruins in his day, as does also PLINY (v. 30). As it is not known with certainty from whom Mela took his account of this coast, it is impossible to determine at what period the city was destroyed. But, if the supposition be correct that the Roman geographer took this portion of his work, like so many others, from ERATOSTHENES, we should be justified in ascribing the reduction of Kisthene to the Pontian army which occupied this district during the first Mithridatic war. This view receives some confirmation from the fact that while we possess autonomous coins of Kisthene dating to the second century B. C. (compare BORRELLI's paper in the *Numismatic Chronicle*, vol. VI: London, 1843) no subsequent mintage is known to have existed.

Aivaly—famous in the history of the war of Greek Independence as a city of thirty thousand inhabitants destroyed in a single day (June 15, 1821)—is built upon the ruins of some ancient town of considerable extent. Its great natural advantages, and in particular its safe and commodious harbor, render it the most commanding site in the neighborhood, and the only one that can be identified with the *clarissima Cistena* of Mela. No geographer personally acquainted with this region could place Kisthene upon the coast farther to the east, within the gulf, as has been done in SMITH's *Ancient Atlas*, and by PRELLER (in PAULY, *s. v. Cistene*), and FORBIGER (*Geographic*, vol. II; and *Translation of Strabo*, vol. VI), the last two identifying it with a village called by them Chirin-kioi (Harein-kieui?).

they stand in the copy which has come down to us are incorrect, not only severally, but in their sum total; the road from Assos to Antandros being thirty, not forty miles in length.

Of most decisive importance in the identification of the site of Gargara is the table of longitudes given by Ptolemy in his Geography (ed. Nobbe, v. 2. 5). As the southern coast of the Troad trends so nearly west from Lekton, the latitude does not here concern us, while the fractions of a degree measured on the parallel can be employed directly in calculating the distances between the given points. Ptolemy's longitudes read :

<i>Λεκτὸν ἄκρον</i>	· . . . .	<i>νε</i>	<i>γο'</i>
<i>*Ασσον</i>	· . . . .	<i>νς</i>	—
<i>Γάργαρον</i> <sup>14</sup>	· . . . .	<i>νς</i>	<i>ς'</i>
<i>*Ἀντανδρος</i>	· . . . .	<i>νς</i>	<i>α'</i>

It would be impossible, without the introduction of smaller fractions than the great astronomer has used in this work, to more accurately indicate the positions of these places, the longitudes of which, east of Greenwich, are actually :

Cape Lekton,	· . . . .	26° 4.5'
Assos,	· . . . .	26° 21'
Gargara (Qozlou-dagh),	· . . . .	26° 27'
Antandros,	· . . . .	26° 46'.

Ptolemy, taking the longitude of Alexandria (from Greenwich 29° 51.5' east) as the standard for his 60° 30', makes, it is true, the error of mapping all the upper portion of the peninsula of Asia Minor too far to the west, the deviation amounting in the case of the Troad to fully one degree: but, in all that concerns the present identification, the relative positions of the towns, made evident by the fractions above quoted, may be taken as a convincing proof.<sup>15</sup>

The ruins of Gargara have hitherto been unknown to modern investigators. The only attempts to determine the site of the town have been those of Gosselin, Forbiger, and Schliemann. Gosselin<sup>16</sup> remarks

<sup>14</sup> Variously written in the manuscripts: *'Ιάργαρον*, *'Ιαργαρον*, and *'Ιαριανόν*.

<sup>15</sup> To the ten ancient authorities, mentioned in the text as having described the position of ancient Gargara, might be added, as an eleventh, the ANNOTATOR to Ptolemy (Cod. Paris. 1401, 1402, *marg.*); given in Wilberg's edition of the Geography: Essen, 1838-45), who, after mentioning Polymedeion, which does not appear in Ptolemy's list, refers to Gargara as being farther along the coast. The Annotator also repeats the testimony of Strabo as to the Gulf of Adramyttion being bounded by Capes Gargara and Pyrrha.

<sup>16</sup> In his notes to the French translation of Strabo, previously referred to.

that Gargara must be sought for near the headland on which is situated the village of Iné—an absurd statement, as the town of Iné (more properly Eziné) is in the very centre of the Troad, at the juncture of the rivers Skamandros and Kebren. The opinion of Gosselin is adopted by Cramer<sup>17</sup> and Schmitz.<sup>18</sup> Forbiger<sup>19</sup> states that Gargara is "near Tchepini;" this name evidently having been taken at random from some modern map of the southern coast, for Chipni (as it is more correctly written) lies almost as near to Antandros as to Gargara. Schliemann<sup>20</sup> places Gargara upon the seashore, at a spot four hours' ride from Assos, reckoning this distance to be equal to the one hundred and forty stadia which he understands Strabo to give as that between Gargara and Assos. In the original publication of his note (*Reise in der Troas*, 1881), Schliemann makes no mention of the ruins as being upon a cape, and, in fact, the coast is here almost perfectly straight. But, in republishing the account of his journey (*Iroja*, 1884), he has made the site agree the better with Strabo's description of Gargara, by stating that the ancient remains in question are situated "close to a promontory called Pyrrha, under (*sic!*) which stands the temple of Aphrodite." Cape Pyrrha, to which reference has already been made, is really upon the opposite coast of the gulf, and forms no part of the Troad.

The extensive ruins which I would identify as those of ancient Gargara were discovered by Mr. Diller, the geologist of the Assos Expedition. They lie upon the summit of the mountain of Qozlou, at a distance of three kilometers from the coast, ten kilometers east-north-east from the akropolis of Assos. Qozlou-dagh is a spur of the main range of Ida, formed by the extrusion of a great dike of andesite and conglomerate. A bold ridge is thus formed, the highest point in the neighborhood, rising more than three hundred meters above the level of the sea. The northern slope of this mountain is gradual, but upon the south it rises in high cliffs from the fertile fields that extend to the water's edge. Mr. Diller has described the geological formations which determined the peculiar shape of the mountain.<sup>21</sup> At its eastern ex-

<sup>17</sup> *Description of Asia Minor*, already quoted.

<sup>18</sup> In SMITH, *s. v. Gargara*.

<sup>19</sup> *Handbuch der alten Geographie*: Leipzig, 1842-44.

<sup>20</sup> In the two works whose titles have been given above, Note 9.

<sup>21</sup> *Notes upon the Geology of the Troad*, by J. S. DILLER; appendix iv to *Report on the investigations at Assos, 1881*, by J. T. CLARKE: Boston, 1882. Throughout this paper Diller refers to Qozlou-dagh as the site of Lamponia, and to Qojekia-dagh as

tremity, the andesite rests directly upon the upper strata of an older tertiary. The strike of this underlying bed, approximately east and west, is parallel with the general trend of the mountain, while its dip is northerly, corresponding to the fluidal structure of the superimposed andesite. The slope of the extended mass is in some places very gentle; thus it forms a small plateau upon the mountain-top, near the western extremity of the ridge, offering a secure and commodious site for a large city.

The tract enclosed within the walls of ancient Gargara is of irregular shape, elongated in the direction from north to south. A small sketch-plan is given in *Figure 10*. This cannot pretend to absolute accuracy, as no survey was made, and the site was found so thickly overgrown with bushes that it was difficult to follow out the directions and relations of the walls. The enclosure was divided into two chief parts by a broad and shallow gully, running through the middle of the town in a direction from east to west. The higher division, rising from the lower tract in almost vertical rock-walls, formed the akropolis. This was itself divided into two terraces, *A* and *B*, *Fig. 10*, the most northerly being the higher. The lower town, *C*, rises gently toward the south. The entire enclosure is nearly as large as that of Assos, and may be some eight hundred meters in length, from north to south. The akropolis is much larger than that of Assos.

The circuit of the town is fortified by walls of polygonal stones, still standing, in places, to a height of eight meters. The character of this interesting masonry is shown in the scale-drawing, *Figure 11*.

the site of Gargara. I alone am responsible for the errors involved in this interchange of the names. The correct identification of the sites was not made till after the close of the first year's work at Assos, and the publication of the preliminary report. Hence, also, the names of Lamponia and Gargara are interchanged upon the sketch-map given in that volume, pl. 4 a. Furthermore, the name Pyrrha is assigned (as in all previous maps) to a cape upon the mainland, too far to the east.

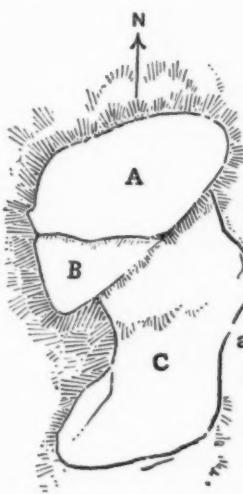


FIG. 10.—Sketch-plan of site of Gargara.

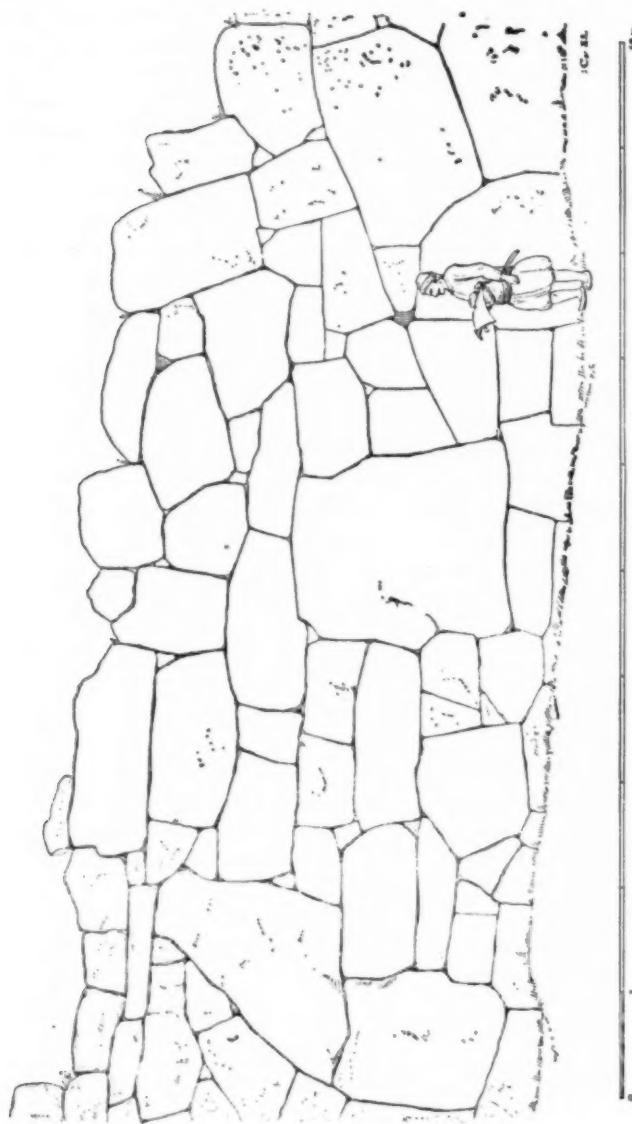


FIG. 11.—*Masonry of walls of Gargara: Stones of the escarp, eastern circuit, near a in Figure 10.*

Some of the gigantic blocks, a meter or more thick, have faces not less than two meters square. The counterscarp is visible in but few places, where it indicates that the entire thickness of the wall was fully seven meters. The ashlars are rudely split to a plane face: between these the masonry is carelessly piled in, little attention having been devoted to any system of bonding, which was, indeed, scarcely necessary in masses of this enormous thickness. It is apparent that most of the stones were boulders, removed from within the enclosure, and that but few, even of the ashlars, were obtained by quarrying from the native rock. Considerable pains and ingenuity are evident in the tooling of the joints to straight lines. The obtuse re-entering angles, so frequently occurring, were evidently cut after the block was in position, and that which was to adjoin it had been determined upon. Long stretches of the fortifications are completely ruined, and form a belt of *débris* from ten to twelve meters broad. The circuit can, however, be traced; indeed the lower town has been used in modern times as an extensive goat-fold, a low wall being piled up on top of the dike formed by the overthrown materials of the ancient walls. Those portions of the walls which still stand erect are more or less out of the vertical, having been shaken by the earthquakes so common in this region. Usually the less carefully built counterscarp has given way, and the outer face leans backwards very noticeably. At the point designated *a* on the sketch-plan, *Fig. 10*, can be traced the position of a large portal, passing obliquely through the wall in a southwesterly direction. This was, without doubt, the chief entrance to the town, corresponding to the natural approach from the port on the south and from the high-road winding along the coast between Assos and Antandros.

The akropolis is separated from the lower town by a retaining wall, reaching a height of six meters, which is built at those points on the northern side of the gully where a natural fortification was not formed by cliffs. In like manner the two distinct terraces of the akropolis, *A* and *B*, were separated by low retaining walls. All this masonry is of the same character as the outer rampart, and is apparently contemporary with it.

Little can be said concerning the ruins within the walls. The ancient buildings have been levelled to the ground, covered with earth, and overgrown by the hardy vegetation of the Ida range. Here the appearance of the site is not unlike that of Neandreia. Both of these mountain fastnesses were deserted by their inhabitants before the period

when numerous monumental edifices were to be found even in the poorer provincial towns of the Greeks. No columns rise from the field of ruins to mark the chief centres of civic life. The aspect of this waste, forgotten by mankind, but still guarded by these stupendous fortifications, is almost mysterious in its hoary antiquity.

Ancient Gargara, like Assos, must have depended almost wholly upon cisterns for its supply of water. A number of such reservoirs are to be seen within the walls. One, in particular, an enormous natural depression, skilfully adapted to this purpose, must have been capable of holding enough water to supply the entire town for a twelve-month. A little lower down, upon the southern side of the mountain, flow several streams: the rich green foliage of the fields which they irrigate forms a brilliant patch in the landscape, framed as it is in the steel-gray and purple expanse of volcanic rocks. The slope of Qozlou is thus a landmark for the mariner, and may be distinguished, by a familiar eye, as far as from the southern extremity of the strait which separates Lesbos from the mainland of Pergamon, a distance of thirty miles or more. These fertile fields might by more careful cultivation be made exceedingly productive: as it is, almonds, figs, quinces, pomegranates, and every variety of grain and garden-produce grow abundantly. Throughout this district the luxuriance of the vegetation bears witness to the richness of the soil, so celebrated by ancient writers; for Gargara was renowned in this respect not only amongst the Greeks, but throughout the wide empire of the Romans. The town became typical of the extraordinary fertility of Mysia. Its situation upon the well-watered slopes of Ida seemed to assure a full harvest, even in the most droughty summer. This, according to the exegesis of the ancients themselves,<sup>22</sup> is the sense in which we are to understand the somewhat obscure lines of Vergil (*Georg.*, I. 100):

*Humida solstitia atque hiemes orate serenas,  
Agricolae; hiberno laetissima pulvere farra,  
Laetus ager; nullo tantum se Mysia cultu  
Jactat, et ipsa suas mirantur Gargara messis.*

Nor is this the only tribute paid to the fertility of the Gargaris by the poets of distant Italy. Ovid, in an extravagant parallel (*Ars Am.*, I. 56), takes the crops of Gargara, together with the fishes in the sea and

<sup>22</sup> An entire chapter of MACROBIUS (*Sat.*, v. 20) is devoted to the elucidation of these lines of Vergil.

the stars in the sky, as an image for a countless multitude; while Seneca gives expression to the same idea (*Phoen.*, iv. 608):

*Hinc grata cereri Gargara, et dives solum,  
Quod Xanthus ambit nivibus Idaeis tumens.*

Indeed, if we may believe Macrobius (*Sat.*, v. 20), the plenty of these parts was so great that the very name of Gargara became synonymous with superabundance. Thus, Alkaios, in his *Κωμῳδοτραγῳδία*,<sup>23</sup> has the expression *Γάργαρ' ἀνθρώπων* for a great concourse of men. The fact that this writer of comedies, like his better-known namesake the lyric poet, was a native of the neighboring island of Lesbos may perhaps account for his familiarity with the agricultural conditions of the southern Troad. But a wider fame is attested by a similar use of the phrase by the Attic Aristomenes,<sup>24</sup> and by the ludicrous composite word *ψαμμακοσιογάργαρα*, used by Aristophanes (*Ach.*, 3) to signify a "numberless numerosity," as it is explained by the ancient commentator.<sup>25</sup> Nevertheless, it may be doubted whether the noun *γάργαρα*, as well as the verb *γαργαίω* (to swarm), should not be derived from some purely etymological root, which itself tended to increase the fame of this Trojan province in respect to fertility.

The small village of Qozlou, about a kilometer from the ruins, is shaded by wide-spreading walnut trees, seldom seen in the Troad, the Turkish appellation for which (*qoz*) has given the name to both village and mountain. Qozlou to-day consists of some thirty stone cabins and a small mosque. It is entirely Turkish, there being but a single Greek in the place—an old man who has lived there for years, widely known for his skill in weaving the coarse haircloth from which bags for valonea and grain are made. The mountain above is uninhabited, save by a family of Yuruks, who in April and May pitch their tents upon the site of ancient Gargara, before ascending the cooler heights of Ida, which in the summer months provide pasture for their cattle. The bridle-path from Qozlou to Aivadijyq passes the eastern walls of the deserted city, descending upon the north into the deep gorge where flows the Touzla-sou (the ancient Satnioeis), hemmed in by the conglomerate cliffs of the mountain.

The site of the settlement upon the coast, the "modern town" of Strabo (p. 583), is recognizable in an extensive field of ruins, situated

<sup>23</sup> Preserved by MACROBIUS, in the chapter before quoted.

<sup>24</sup> Fragment from the *Bοηθοί* of ARISTOMENES, preserved by Macrobius.

<sup>25</sup> MACROBIUS, *Sat.*, v. 20.

at the foot of the slope on which lies the Turkish town of Sazly. This new town, at a distance of about four kilometers from the citadel, occupied a level tract close to the sea, and does not appear to have been enclosed by walls. The site is strewn with sherds of coarse Byzantine pottery, which prove it to have been inhabited until a comparatively recent date. Vestiges of the Roman period also abound. Monolithic columns of andesite, one of which still stands erect, and the lower courses of ancient walls, seem to show that some buildings which cannot have been much more recent than the Christian era remained in use until the town was destroyed and deserted.

New Gargara certainly did not lie upon a cape, and thus belies Strabo's account. But, as before mentioned, it may be seen, from any good map of the coast, that no promontory whatever is to be found upon the entire northern coast of the Gulf of Adramyttion, east of Qaterga-bournu. It has already been shown that Qaterga is the point from which Strabo measures the width of the gulf, and that it was known in antiquity as Cape Gargara. The geographer thus appears to have fallen into the natural error of identifying the site of the new town with that of the cape of the same name; even as ancient Gargara has been frequently described by modern writers as situated upon the peak of Ida known as Gargarus, which is in reality still further distant from the citadel. The names Gargara and Gargaros—used interchangeably<sup>26</sup> and derived, as the ancient lexicographers<sup>27</sup> inform us, from the bubbling of the many streams which rise in this part of Ida—were applied to the highest point of this range, and to the cape which may be regarded as its termination. In this connection, it is interesting to note that the ancients bestowed upon the chief peaks of Ida the names of the chief capes of the Troad—evidently identifying the spurs of the mountain with the promontories which formed their extreme limits, and were most familiar to the seafaring Greeks. This conception is clearly exemplified by a passage of Strabo (p. 583), who explains that, as Homer says (*Il.*, xiv. 283), Lekton is part of the Ida range, inasmuch as those who approach it from the sea here begin the ascent.

<sup>26</sup> Upon this point, compare the remarks of Macrobius, in the chapter before quoted. The general usage of antiquity seems to have followed the rule laid down by Epaphroditos, in Stephanos of Byzantium, s. v. Γάργαρα, that the name of the mountain should be neuter, and that of the town feminine.

<sup>27</sup> *Etymologicum Magnum*, s. v. Γάργαρος: SCHOLIAST to the *Iliad*, VIII. 48; XIV. 284. W. PAPE (Wörterbuch der griechischen Eigennamen, third ed.: Braunschweig, 1863-70) somewhat affectedly renders the name of Gargara as "Schluckenau" or "Mengede."

Thus, Tzetzes twice states (*Scholia ad Lykophr.*, 24 and 1170) that the heights of Ida are four: Phalakra, Lekton, Gargaron, and Pergamon. It is manifest that the last of these names, that of the akropolis of Troy, is to be taken for the northwesternmost point of the Troad, a supposition which is confirmed by the Scholiast to Nikandros (*Alexipharm.*, v. 40), who calls the four peaks of Ida, Phalakra, Lekton, Sigeion, and Gargaron.<sup>27a</sup> Such an interchange of names was the more natural to the Greeks, as in their language one and the same word served to designate a peak, a cape, and a frontier.

The summit of the Ida range, called Gargaros, is mentioned four times in the *Iliad*. Here Zeus had a sacred temenos and a fragrant altar (viii. 48). Hera is represented as ascending this height from Lekton (xiv. 292); and here Zeus sleeps after his intercourse with her (xiv. 352). Here, also, Zeus sits enthroned while giving commands to Iris and to Apollon (xv. 152). In the estimation of the poet, who was so intimately acquainted with all the natural features of the Troad, Gargaros was one of the very topmost peaks of the entire range. This is evident, not only from its being repeatedly called the *ἀκρον* of Ida, but from the fact that, in the passage first quoted, Zeus is represented as viewing from it the city of Troy. It is perfectly possible to distinguish the hill of Hissarlik from the summit of Qazdagh, but by no means so from Qozlou-dagh, the view from which is intercepted on the north by the higher ground which forms the watershed between the valleys of the Satnioeis and the Kebren. A passage from the *Tρῶες* of Epicharmos<sup>28</sup> bears the same construction: the peak of Gargaros, the seat of all-powerful Zeus, is here spoken of as snow-capped, an epithet which might be poetically applied to the summit of Ida, but certainly not to the site of ancient Gargara.

Reference to the altar of Zeus upon Gargaros is also made by Lucian (*D. Deor.*, iv. 2), who elsewhere speaks of the mountain as that upon which Zeus descended while carrying off Ganymedes (*Charid.*, vii), and again as the spot where Paris was tending his herds when called upon to adjudge the prize in the memorable competition of the goddesses (*D. Deor.*, xx. 1). It is evident, from the dialogue last quoted, that the name *Gargaros* was not restricted to the peak. Lucian makes Hermes say, in pointing out the whereabouts of the favored shepherd:

<sup>27a</sup> The SCHOLIAST to the *Iliad* (viii. 48; xiv. 284) is acquainted with but three of these cape-peaks: Lekton, Gargaron, and Phalakre.

<sup>28</sup> Preserved by MACROBIUS, in the chapter before quoted.

"Here, Hera, to the left, not on the top of the mountain, but on the slope, where you see the cavern and the cattle" (*D. Deor.*, xx. 5). Topographical evidence to the same effect may be derived from a passage of Ovid (*Her.*, xvi. 107), where Paris speaks of having built his ship from timber cut upon Gargara—the lower slopes of the mountain, of course, not the treeless summit.<sup>29</sup>

That, finally, the town of Gargara, although situated neither upon the cape nor upon the mountain itself, but between the two, nevertheless received its name from them, is especially affirmed by Strabo (p. 583), who, referring to the peak of Ida mentioned in the above-cited lines of the *Iliad*, relates that, even in his day, a spot called Gargaron was pointed out in the highest part of the range, and that it was from this that the Aiolic settlement was named. This derivation of the name of the town is undoubtedly the true one. The southern slopes of this mountain-chain—a limestone formation—abound in springs of deliciously clear and cool water, so rare in this part of the world that they have been famed from the most remote antiquity. They fully justify the epithet *πολυνείδαξ* frequently bestowed upon Ida by Homer. Strabo (p. 583) remarks, that it is particularly upon this southern side that the range is well watered, while Pliny (*Nat. Hist.*, v. 32) has given us the names of no less than five of the streams which flow into the gulf on the short stretch of coast between Adramyttion and Gargara.<sup>30</sup> It is therefore not surprising that this range, as well as the cape which terminates it, and the chief town of the province, took their names from the onomatopoetic Greek word which corresponds to our "gurgle."

The natives of Gargara, however, in evident reminiscence of the Leleges who preceded them, and of the Aiolians who colonized this region,<sup>31</sup> traditionally ascribed the foundation of their town, and the

<sup>29</sup> Besides the authorities mentioned in the text, the peak of Gargara is referred to by LUCIAN, *Charid.*, VII; the PSEUDO-PLUTARCH, *De fluv.*, XIII. 3, p. 26, ed. Hudson; the SCHOLIAST to the *Iliad*, VII. 48, XIV. 284, 292; HESYCHIOS, s. v. *Γάργαρα*; TZETZES, *Scholia ad Lykophr.*, XXIV; STATIUS, *Theb.*, I. 549; and by the ancient writers quoted by STEPHANOS of Byzantium, in the *Etymologicum Magnum*, and in the chapter of MACROBIUS, so frequently mentioned in the course of this paper.

<sup>30</sup> The modern names of these rivers appear to be: Astron (near the town of Astyra) =Takhte-sou; Kormalos (near Antandros)=Papazly-sou; Eryanos=Mykhly-sou; Alabastros=Chipni-sou; Hieros (at the foot of Lamponia)=Mousouratly-sou. The number of small streams which flow in this district is so great that an assured identification is scarcely possible in the cases of the two last named.

<sup>31</sup> That Gargara, like Asso, was a colony of the Aiolians, is attested by STRABO (p. 610) and by MELA (I. 18).

origin of its name, to an eponymous hero, Gargaros, son of Zeus by Larissa the eponyma of the Thessalian capital.<sup>32</sup> This Larissa is described as the daughter of a Pelasgian prince called Piasos,<sup>33</sup> or even as the daughter of Pelasgos himself.<sup>34</sup> Such is the mythical version of actual facts relating to the origin of the inhabitants of Gargara. In their first ancestor, Pelasgos, we have a clue to the foreign element which mingled with the Greeks of the southern Troad. The eponym Gargaros is a representative of that great movement of Thessalian aborigines to which Dionysios of Halikarnassos (I. 18) refers when he says that the Pelasgians, on being driven out of Thessaly, crossed over into Asia, and took possession of many cities on that coast. In the town of the southern Troad called Larissa,<sup>35</sup> which is spoken of in the *Iliad* (II. 841) as inhabited by Pelasgians, we have even more direct evidence of the existence, in the country, of that race which the author of the Homeric poems ranks together with the Leleges (*Il.*, x. 429). It is known that the primitive inhabitants of the northern coast of the Gulf of Adramyttion were Leleges, their capital being Assos, then known as Pedasos,<sup>36</sup> under which name it is described in the *Iliad* (vi. 34; xxi. 87). The neighboring city of Antandros, spoken of as Pelasic by Herodotos (vii. 42) and Konon (*Dieg.*, 41), is likewise asserted to have been a stronghold of the Leleges,<sup>37</sup>

<sup>32</sup> This is without doubt the sense in which we should take the manifestly corrupt passage of STEPHANOS of Byzantium, s. v. Γάργαρα: ἀνομάσθη δὲ τὸ Γαργάρου τοῦ Διός, τοῦ δὲ τῆς Θεσσαλίας, ἐν Λαρίσῃ. In SOUIDAS, s. v. Γάργαρα (ed. Kuster, vol. I: Cambridge, 1705), this sentence is found in the following form: ἀνομάσθη δὲ ἀπὸ Γαργάρου τοῦ Διὸς καὶ Λαρίσης τῆς ἐν Θεσσαλίᾳ. It is, however, not to be found in the MSS. of Souidas, and has been omitted from the more recent editions of Gaisford (Oxford, 1834), Bernhardy (Halle, 1843–53) and Bekker (Berlin, 1854). As may be gathered from the version of the tradition preserved in the *Etymologicum Magnum*, s. v. Γάργαρος, it was derived by these compilers from the Περίλοους Ἀστας of ΝΥΜΦΗΣ, the historian, among the fragments of whose works (ed. Müller) it appears as No. 10. The *Etymologicum Magnum* refers the information to "Nymphios, the philosopher."

<sup>33</sup> STRABO, p. 621; SCHOLIAST to Apollonios of Rhodos, I. 1063, quoting Apollonios and Neanthes; NIKOLAOS of Damascus, frag. 19; SOUIDAS, s. v. Ἀθέμιστα; PARTHENIOS, *Erot.* 28.

<sup>34</sup> PAUSANIAS, II. 24.1; SCHOLIAST to Apollonios of Rhodos, I. 40, quoting Hellanikos.

<sup>35</sup> The site of this town, which is referred to by many ancient writers, has been identified by CALVERT (*Archaeological Journal*: London, 1861, vol. xviii) with the ancient remains upon the Liman-tepē, near Kieussederessi.

<sup>36</sup> The identity of Pedasos and Assos has been demonstrated by me in the *Report on the Investigations at Assos, 1881*, before quoted.

<sup>37</sup> ALKAIOS, quoted by Strabo, p. 606. A similar identification of Leleges and Pelasgians is made by STEPHANOS of Byzantium, s. v. Νισόν.

as, indeed, all the towns of this coast are known to have belonged to the Leleges in the time of Homer.<sup>38</sup> The fusion of this race with the Aiolic immigrants accounts for the assertion of the Scholiast (xx. 96), that the Hellespontine (Trojan) Leleges had themselves come from Thessaly. And thus, also, it becomes clear in what sense we are to take the remark of Herodotus (vii. 95) that the Aiolians were at first called Pelasgians by the Hellenes. The barbarians who originally possessed the southern Troad were gradually transformed by the influence of the Greek culture of the Thessalian colonists, and merged into the Greek stock—not, however, without indelibly stamping the peculiarities of their race upon their Hellenized descendants: witness the craniological characteristics retained by the inhabitants of Assos as late as the ages of Roman dominion.<sup>39</sup>

In regard to Gargara, we have direct ancient testimony, preserved by Stephanos of Byzantium and in the *Etymologicum Magnum*, that the town was inhabited by Leleges. And, at a period long subsequent to the Aiolic migration, an event occurred which must have greatly increased the Lelegeian character of the place. We learn, namely, from a fragment of the *Τρωικὸς διάκοσμος* of Demetrios of Skepsis<sup>40</sup>—the loss of which work cannot be sufficiently deplored by the student of Homer and of the Troad—that the Kings (of Persia), finding Gargara poorly populated, recolonized the place with natives of Miletos, after having destroyed the latter city. So great a predominance was hereby given to the foreign element of the population that Demetrios complains (and here we may perhaps recognize the jealousy of a rival town naturally felt by a good Skepsian) that the citizens of Gargara had been transformed from Aiolians to semi-barbarians. That Miletos, famed even in Homeric ages (*Il.*, ii. 867) as the seat of a race (Karians or Leleges<sup>41</sup>) speaking a tongue foreign to the Greeks, was a chief centre

<sup>38</sup> STRABO (p. 611) makes special remark of this fact.

<sup>39</sup> The striking hypsibrachycephalism of the skulls from Assos examined by VIRCHOW (*Alte Schädel von Assos und Cypern*: Berlin, 1884) is only to be accounted for by the inheritance of race characteristics from the Leleges. Compare my Review of Virchow's work in the *Amer. Journ. Arch.*, vol. I, 1885.

<sup>40</sup> Preserved in STRABO, p. 611.

<sup>41</sup> PAUSANIAS (vii. 2.8) says that the Leleges were a part of the Karian people; HERODOTOS (i. 171) that Leleges was the ancient name of the Karians; and STRABO (p. 321) that some authorities, older than he, considered the Leleges and the Karians to be one race, while others maintained that they were only near neighbors and confederates. Thus, HOMER (*Il.*, x. 428) refers to both Karians and Leleges among the auxiliaries of the Trojan army. The truth seems to be that the two races were not

of the Leleges is asserted by Strabo (p. 635), Pausanias (vii. 2. 8), Aelian (*Var. Hist.*, vii. 5), Didymos (in Stephanos of Byzantium, *s. v. Μίλητος*), Eustathios (*Ad Dion. Perieg.*, 823) and Pliny (*Nat. Hist.*, v. 30). Indeed, we learn from certain of these authorities that the town was originally known by the name *Lelegeis*. Thus, we cannot doubt that the primitive Legeian character of the southern Troad, and the intimate relations maintained by the towns of this coast with their relatives in Karia—attested by the Dikast stele bearing the names of Mylasa and Alabanda, found at Assos<sup>42</sup>—led to this choice of the Trojan town as the new home of the exiles: even as Skepsis itself, at a comparatively late period of its history, received a Milesian colony.<sup>43</sup>

As the text of Strabo in which this passage of Demetrios is preserved has been subjected to an emendation which wholly alters its sense, and is very generally accepted, we must here digress for the purpose of examining this important point. Strabo distinctly states that the Kings removed the colonists in question *ἐκ Μίλητου πόλεως*: all the codices agree in this reading, yet Koraes (ed. Strabo, vol. 2, p. 481) has altered these words to *ἐκ Μίλητου πόλεως*, solely on the ground that the inhabitants of Miletos, to which place he refers as if it were a purely Greek city, could not be said to have barbarized the Gargarans. Forbiger, in his translation of Strabo (Stuttgart, 1858), adopting this alteration, adduces a somewhat more plausible ground for it, namely, that it seems strange that *πόλεως* should be added to the name of so celebrated a city as Miletos. This radical change, fathered by so great an authority as Koraes,<sup>44</sup> has been introduced in the best-known and most recent editions of the text of Strabo: those of Kramer (Berlin, 1844–52), Meineke

actually identical, but that they were, in the southern districts of Asia Minor, closely intermingled, and hence frequently confounded by ancient writers, who deemed it unnecessary to be scientifically precise in the ethnographical classification of barbarians. The Karians were evidently the more numerous in the country around Miletos, and had there the upper hand. This is borne out by the interesting statement of PHILIPPOS of Theangela (in Athenaios, vi. 101), that the Karians, both in his day and in earlier times, treated the Leleges as slaves. This writer, the author of a special work on the Karians and Leleges, of which this is a fragment, was, without doubt, correctly informed.

<sup>42</sup> *Inscriptions of Assos*, edited by J. R. S. STERRETT (*Papers of the American School at Athens*: Boston, 1885), No. IX.

<sup>43</sup> STRABO, p. 607.

<sup>44</sup> With all deference for the great learning of Koraes, it must be admitted that the stricture of DREHÈQUE is merited: *Dans toutes ses éditions, Coray n'a pas assez respecté l'autorité des manuscrits, et s'est trop fié à la puissance de sa critique divinatoire.*

(Leipzig, 1852-53) and Müller (Paris, 1853-58); as well as in the translations of De la Porte du Theil (Paris, 1805-19), Hamilton and Falconer (London, 1848), who follow the French version very closely throughout, and, as before mentioned, Forbiger.

The changes of sense resulting from this emendation are, firstly, that "the Kings" were those of Bithynia, not those of Persia; secondly, that the city from which the colonists were removed was Miletopolis, not Miletos; and, thirdly, that the barbarians were of Thracian, rather than of Lelegeian origin. It can readily be proved that all these assumptions are incorrect, and that the arbitrary change of the words of Strabo is to be rejected. To begin with, the expression "the Kings" is frequently employed by Greek writers of all ages to designate the monarchs of Persia, but never, in so far as I am aware, can be taken, without further explanation, to signify the later and much less important rulers of Bithynia. Furthermore, the Bithynian Kings were never masters of Gargara, the southern Troad having been under the sway of the dynasty of Pergamon during their period. In regard to Miletopolis, an inland town near the confluence of the Mäkestos and the Rhydakos, there are no grounds whatever for supposing that a place so small, and certainly not overpopulated, could have colonized this distant coast of the Aegean, or that it would have been found in the interest of the Bithynian rulers to destroy one of their own towns, and decrease the number of their subjects by removing them to any foreign country. Moreover, while no settlement of Bithynians in the Troad is elsewhere recorded, we have the testimony of Strabo himself, already referred to, that the seafaring Milesians, famed for their many colonies,<sup>45</sup> had sent emigrants to Skepsis, at a comparatively recent period in the history of that town. And while, as has been seen, Gargara is repeatedly described by the latest classical authorities as inhabited by Leleges, we know that a considerable part of the natives of Miletos were of this race, and were consequently viewed by the Greeks as barbarians.

It is even possible to determine, with reasonable certainty, the exact period when the Milesians were removed to Gargara by the Persian kings: Miletos, having been induced through the intrigues of Histiaios

<sup>45</sup> The existence of some eighty colonies of the Milesians is attested by various evidence. The chief seat of their trade was the Euxine, and on the way thither they founded many stations—among them, Abydos and Lampsakos and Parion, in the Troad.

and Aristagoras to revolt against the Persian power, was besieged by the Persian army, and finally taken by storm (B. C. 494).<sup>46</sup> The city was sacked, and those of its Greek inhabitants who escaped massacre were taken as prisoners to Susa, thence to be removed, by order of Darius, to a place called Ampe<sup>47</sup> on the Erythraean sea, near the mouth of the Tigris. The site of Miletos was retained by the Persians, the country around it being given over to its original inhabitants, the Karians. The city is subsequently referred to by Herodotus (vi. 22) as having been entirely depopulated. It is plain, from this account, that, while the Ionian Greeks of Miletos, alone held responsible for the uprising, were transported to a foreign land, the Karians and Leleges were spared. And, as the city was to be blotted from the face of the earth, after the Oriental fashion, these innocent barbarians, deprived of their homes, probably were removed by the victors to the abodes of their relatives upon the northern coast. Gargara, together with the entire Troad, had been under the dominion of the Persian Kings for half a century previous to this event, and there can be no doubt that the Persian governors here established<sup>48</sup> would have been glad to strengthen their political party among the inhabitants by the introduction of colonists of tried fidelity.

If these inferences are well drawn, this is the earliest reference to our city in actual history, for the presence of Galenos of Gargara before the gates of Troy, where he is said to have been slain by Neoptolemos,<sup>49</sup> can scarcely be taken into account. As a stronghold of the Leleges, subject to King Altes of the neighboring Pedasos, Gargara may, however, be supposed to have taken a part in that famous contest.

The vicinity of Gargara to Assos and the intimate political relations which subsisted between the two towns suffice to explain the statement of Strabo (p. 611), that Gargara was founded by the Assians. But the Lelegeian character of both places renders it impossible for us to accept this passage in its literal sense, as signifying that Gargara did not exist until a comparatively advanced period in the history of Greek Assos.

<sup>46</sup> HERODOTOS, VI. 18.

<sup>47</sup> This ancient penal settlement seems to have maintained its Greek character for centuries, being obviously identical with the town Ampelone on the Erythraean sea, mentioned by Pliny (vi. 28) as a colony of the Milesians. RAWLINSON (*Notes to Herodotus*) thus errs in stating that the city Ampe is known only to Herodotus and Stephanos.

<sup>48</sup> We learn from HERODOTOS (vii. 106) that Persian governors were established in the province of the Hellespont before the invasion of Greece by Xerxes.

<sup>49</sup> QUINTUS of Smyrna, x. 90.

Even without taking into consideration the probable removal of the Milesians to Gargara, and the existence of incuse coins of Gargara which cannot be assigned to a date later than the fifth century B. C., we have in the repeated assertion of ancient writers, that the town was a stronghold of the Leleges, and an Aiolian settlement, arguments amply sufficient to controvert the statement of Mannert,<sup>50</sup> followed by Groskurd,<sup>51</sup> and Forbiger,<sup>52</sup> that Gargara was not founded until the latest ages of the Persian monarchy. It is indeed surprising that three so eminent authorities should fall into such an error.

Perhaps the most interesting record of the special history of Gargara is the fragmentary inscription giving lists of the towns paying tribute to Athens, during the third quarter of the fifth century B. C., for the purpose of maintaining a defence against the Persians, from whose yoke the Troad had been freed by the battle of Mykale.<sup>53</sup> While the annual contribution of the Assians<sup>54</sup> was one talent, the Gargarans were assessed at 4500 drachmes; which sum is known, from the inscription, to have been paid from 454 to 440 B. C., and must have been continued for many years thereafter, as the cities of the southern Troad were among the last to break from this alliance. There is thus good reason for assuming that the population, or, at all events, the wealth of Gargara, was at this period equal to about three-quarters of that of Assos.<sup>55</sup>

Another inscription, found at Hissarlik by Calvert and published by Schliemann,<sup>56</sup> shows that Gargara belonged to a confederation of the towns of the Troad which was in force during the first hundred years succeeding the death of Alexander the Great, and must have been actively engaged in repelling the continual inroads of the Gauls.

<sup>50</sup> *Geographie*, vol. vi. 3.

<sup>51</sup> *Notes to Strabo*, edition before quoted.

<sup>52</sup> *Geographie*, vol. II.

<sup>53</sup> First published by A. R. RANGABÉ, *Antiquités Helléniques: Athènes*, 1842-55, vol. I; most recently in *Corpus Inscr. Attic.*, vol. I.

<sup>54</sup> Assos appears in these inscriptions as "Hōros."

<sup>55</sup> If, consequently, the latter town had ten or twelve thousand inhabitants, the former may have had some eight or nine thousand. This estimate agrees with the relative area of the two places, enclosed within their fortification-walls; for, as will presently be shown, it is susceptible of proof that the Gargara of the fifth century B. C. was the old town upon the summit of Qozlou, not the port at its foot. Still, it must be admitted that trustworthy data for estimating the population of the two places are not at hand. The only means of forming a judgment as to the size of Greek towns, whose inhabitants differed so greatly from moderns in ways of civic life and habitation, is a comparison of their area with the known extent and population of Athens.

<sup>56</sup> *Ilios*: Leipzig, 1881, p. 633.

This confederation had its seat in the new town of Ilion, created by Alexander. This proves that the institution must have been subsequent to Alexander's visit to the Troad, 334 n. c., while internal evidence of the inscription makes it probable that the union was in existence prior to 306 b. c.<sup>57</sup> If Koumanoudes be correct in assigning the cutting of the stone to the age of Antigonos Doson, we may conclude that the confederation continued in force until Gargara was incorporated into the kingdom of Pergamon. The fact that the towns of the Troad, freed forever from the rule of the Persians, were banded together in a confederation of their own, instead of in the *Koinon* of the Hellenes, which had its *Synedrion* at Corinth, is an important indication of the independent political position of the country under the Diadochi.

The next mention of Gargara, in point of date, is contained in an epigram of Aratos of Soli :

Αἰάξω Διότιμον, ὃς ἐν πέτραισι κάθηται,  
Γαργαρέων παισὶν βῆτα καὶ ἄλφα λέγων.<sup>58</sup>

These lines contain an indication of much interest in the topographical history of the town, for it is obvious that, at the time when they were written, Gargara was still perched upon the summit of the Qozlou-dagh, where the inhabitants might fitly be described as dwelling amongst the rocks. The new settlement, on the coast, cannot possibly be thus referred to. Aratos wrote as late as the middle of the third century b. c., and, inasmuch as Strabo, at some date near the beginning of the Christian era, found the town upon the seashore, we shall not be wrong in assuming that the inhabitants of Gargara removed from their mountain stronghold during the peaceful reign of the Kings of Pergamon, or the earliest ages of their heirs, the Romans. Nothing further is known of this Gargaran Diotimos, the friend of Aratos, but it is a coincidence worthy of mention, that the only other person of that name is likewise referred to as a schoolmaster.<sup>59</sup>

At the beginning of the second century A. D., we note the first indications of that social disorganization and outlawry which is so characteristic of the Eastern Empire. The heights of Ida are then referred to

<sup>57</sup> On the date of the establishment of this confederation, compare J. G. DROYSEN, *Geschichte des Hellenismus*: new ed., Gotha, 1878.

<sup>58</sup> *Palatine Anthology*, IX. 437; preserved also by MACROBIUS, *Sat.*, v. 20; and, in a corrupt form, by STEPHANOS of Byzantium, s. v. Γάργαρα.

<sup>59</sup> LUCIAN, *Hetair. Dial.*, x. 1.

as the resort of the notorious bandit Tilliborus, whose exploits formed the subject of a work by Arrian.<sup>60</sup> Nevertheless, the town of Gargara continued to flourish. It appears among the chief places of the Byzantine *Eparchia of Asia*, in the sixth century A. D.;<sup>61</sup> and its ecclesiastical establishment was of sufficient importance for it to send a representative, named Nikephoros, to the second council of Nikaia, A. D. 787.<sup>62</sup> The bishopric of Gargara is further mentioned in six of the Byzantine *Notitiae*—*I, III, VII, IX, X, XIII*.<sup>63</sup> Of these, *VII* is the oldest, being referable to a period shortly before the schism, 857 A. D.; *I* is dated 883 A. D.; *III, X, XIII* are the most recent, being later than 1084 A. D.<sup>64</sup> *XIII* gives the order of dignity as determined by Andronikos Palaiologos, 1282–1328 A. D. It is thus an assured fact, that Gargara continued to exist as a place of much importance until the beginning of the fourteenth century, when the southern Troad fell into the hands of the Turks. The inhabitants of Gargara must have been among those who, under the leadership of Machrames, threw themselves into the citadel of Assos. This last stronghold of the Greeks, who had occupied the land for twenty-three centuries, was finally given up in the year 1306 A. D. From the Asiatic Leleges it was taken: to the Asiatic Turks it has returned.

The general outlines of the history of Gargara are so well known from literary sources that little remains to be gleaned from the indications afforded by the coins of the town. Apollon seems to have been the chief deity, his head, laureate, forming the usual type of the obverse. There are in existence several exceedingly fine specimens of Gargaran die-cutting, with this head, and, upon the reverse, incuse, a grazing bull.<sup>65</sup> One of these, which has been published in photograph during the present year,<sup>66</sup> is remarkable for the distinction of style displayed in the head, and for the skilful modelling of the animal forms. Upon the coins of Gargara are also found the types of Kybele, Demeter,

<sup>60</sup> Referred to by LUCIAN, *Alexander*, 2.

<sup>61</sup> HIEROKLES, *Synec.*, xx. The name is here wrongly written Γάδαρα.

<sup>62</sup> Paris edition of Councils (1644), vol. xviii, p. 312.

<sup>63</sup> Ed. PARTHEY (Berlin, 1866), i, 100; iii, 20; vii, 90; ix, 11; x, 155; xiii, 18.

<sup>64</sup> Valuable suggestions in regard to the age of these lists have recently been made by W. M. RAMSAY, *Antiquities of Southern Phrygia*, Amer. Journ. Arch., vol. iv, 1888.

<sup>65</sup> Several are published by C. R. FOX, *Engravings of unedited or rare Greek Coins*: London, 1852.

<sup>66</sup> W. WROTH, *Greek Coins acquired by the British Museum in 1887*: London, 1888: reprint from the *Numismatic Chronicle*, ser. 3, vol. viii.

Tyche, Asklepios, and Telesphoros. The appearance of the two deities last named attests that great revival of the worship of the healing god which took place in the southern Troad, as in many other parts of Asia Minor, during the first two centuries after Christ. The imperial coins of Gargara range from the time of Augustus to that of Septimius Severus.<sup>67</sup>

#### LAMPOΝIA.

Lamponia, whose name was variously written by ancient authors, *Λαμπωνία*,<sup>68</sup> *Λαμπάνιον*,<sup>69</sup> and *Λαμπάνεια*,<sup>70</sup> was, like Assos and Gargara, a colony of the Aiolians.<sup>71</sup> Its relative position is evident from the way in which it is mentioned by Strabo (p. 610), who, describing the cities on the northern coast of the Gulf of Adramyttion, names them in this order: Assos, Gargara, Lamponia. In conformity with this is the reference to the town made by Herodotos (v. 26) in giving an account of the expedition of Otanes, commander of the Persian forces. In the year 506 B. C., this officer, sailing from Byzantium, by way of Chalkedon, landed upon the coast of Asia Minor at Antandros, and took that town, together with Lamponia. It may be regarded as certain that Lamponia was situated next to Antandros, for, in the account of a short incursion of this kind, an intervening place would scarcely have been passed without mention. Hence we must seek Lamponia between Gargara and Antandros, and there can be no doubt that it is to be identified with the ancient site lately discovered upon the summit of Qojeckia-dagh. This eminence, midway between Gargara and Antandros, and six and a half kilometers from the sea, rises at the head of the deep ravine in which flows the Moussouratly-sou (the ancient Hieros?), between the small Turkish villages of Araqly and Moussouratly. A green schist of dark color here underlies the tertiary, and presents a striking contrast to the beautiful limestone peak, the light gray of which, forming a bright spot in the landscape, fully explains the choice of the name bestowed upon the Greek city here situated, and would, of itself alone, afford a strong presumption in favor of this identification.

The fortifications of Lamponia, like those of Gargara, occupy the

<sup>67</sup> T. E. MIONNET, *Description de médailles antiques*: Paris, 1806-37, supplément, vol. v, 358.

<sup>68</sup> By HERODOTOS and HELLANIKOS.

<sup>69</sup> By STRABO.

<sup>70</sup> By HEKATAIOS.

<sup>71</sup> STRABO, p. 610.

highest point of the mountain. The citadel is thus almost impregnable. Intimidated by the surrender of Antandros, it must have opened its gates voluntarily to Otanes, for it certainly could have withstood a much longer siege than the Persians were able to undertake at this juncture. The ruins show a polygonal masonry of the same general character as that of the walls of Gargara, the most noteworthy difference being in the shape of the individual stones, which were here quarried from a formation breaking more readily into regular parallelograms. Among the few vestiges of ancient occupation, found within the enclosure, none could be ascribed to a date later than the fourth century B. C.

Concerning the history of Lamponia, nothing is learned from the mere mention of its name by Hellanikos and Hekataios,<sup>72</sup> who are to be cited as completing the list of classic authorities who refer to it. The Lamponians appear in the Athenian inscription before mentioned, as paying tribute for the purpose of maintaining a defence against the Persians. For the first twenty-nine years of which we have an account (454-426 B. C.), their annual contribution was fixed at 1000 drachmes, a sum thereafter raised to 1400 drachmes. We may hence suppose the population of Lamponia at the period in question to have been but about one quarter of that of Gargara, or one half that of Neandreia.<sup>73</sup> The number of its inhabitants can scarcely have exceeded two thousand.

Certain coins inscribed ΛΑΜ, and hitherto classed with those of Lampsakos, have recently been identified by Six<sup>74</sup> as belonging to Lamponia. That the attribution proposed is correct may be proved by a point not adduced in its favor, namely, that the symbol of the reverse, a bull's head, is precisely like that which appears upon the coins of Assos referable to the same age. The signification of this symbol, and its connection with the moon-cow of the Phrygian Atē, who had formerly been worshipped in the Troad, will be discussed in the forthcoming Report upon the investigations at Assos. The obverse of the coins of Lamponia shows the bearded and ivy-wreathed head of Dionysos, of whose cult in this country there are otherwise but few traces. The latest known coinage of the town dates to the middle of the fourth century B. C. Taking this fact together with the absence of Hellenistic, Roman, or

<sup>72</sup> Quoted by STEPHANOS of Byzantium, s. v. Λαμπονία.

<sup>73</sup> The annual contribution of the Neandreians was 2000 drachmes.

<sup>74</sup> In IMHOOF-BLUMER, *Monnaies Grecques*: Paris, 1883. The British Museum has three coins of Lamponia.

Byzantine remains upon the site, and with the disappearance of the name of Lamponia from all literature after Hekataios, Hellanikos, and Herodotos (excepting only Strabo, whose geography is largely historical), we may conclude that the town was deserted during that general migration of the Trojan population which took place under Alexander and his immediate successors. There can be little doubt that the remote situation of the Qojekia-dagh—so distant from the sea, and yet without an agricultural dependency—accounts for the removal of its inhabitants. The tendency of Greek towns near the coast thus to descend, in times of long continued and assured peace, from the mountain-tops which had provided a safe retreat in ruder ages, is thus exemplified by the topographical history of Lamponia, as well as by that of Gargara.

No attempt to determine the position of Lamponia seems hitherto to have been made. Upon Smith's *Ancient Atlas*, Kiepert's *Atlas Antiquus*, and upon the map published in the first volume of the *Corpus Inscriptionum Atticarum*, the name of the town is printed about in the position of the ancient Tragasaki, near the mouth of the Satnroeis, on the Aegean coast—a far-distant quarter of the Troad.

#### PIONIA.

Ponia is described by Forbiger<sup>75</sup> as lying on the river Satnroeis, northeast of Gargara, and northwest of Antandros. I am not acquainted with any ancient authority from whom this precise information can have been derived; but, if a conjecture, it is, as practical investigation shows, an exceedingly fortunate one. Strabo (p. 610) states that after Skepsis follow Andeira, Ponia, and Gargara. Andeira is known<sup>76</sup> to have been situated southwest of Skepsis (Qourshonlou-tepē), in the neighborhood of the mountains Deli-tepē and Qaraman-tepē. Thus Strabo mentions in their order from northeast to southwest the towns lying on the main road between Skepsis and Gargara, a route which he himself doubtless followed during his journey through the Troad, in the reign of Augustus. Ponia is also mentioned by Pliny (v. 32, ed. Delph. 1, p. 611) immediately after Andeira, and in a previous passage (ed. Delph. 609) we are informed that it was, in Roman

<sup>75</sup> In PAULY, vol. v, s. v. *Ponia*.

<sup>76</sup> On the position of Andeira, see STRABO, p. 614; PLINY, *Nat. Hist.*, II. 30. A comparison of the ancient mines of Andeira, described by Strabo, with those still to be seen in this vicinity will be made on a future occasion.

times, placed under the jurisdiction of Adramyttion, together with towns much more remote. Pausanias (ix. 18. 3) calls it Poniai, describing it, very vaguely, as situated in that part of Mysia which lies above, that is to the north of, the Kaikos. The inhabitants asserted their town to have been founded by a certain Pionis, one of the Herakleidai; and Pausanias assures us, having himself witnessed the miracle, that, when they were about to offer sacrifices to this eponymous hero, smoke rose from the grave.

The site of Ponia is a low hill upon the northern bank of the Satnioeis, bearing somewhat west of north from the Qojekia-dagh (Lamponia), from which place it is distant about five kilometers. The town was consequently, as Forbiger has described it, almost exactly north-east of Gargara, and west-northwest from Antandros. The river Touzla (Satnioeis), which above the Assian plain is hemmed in by picturesque pinnacled cliffs of the conglomerate of Qozlou-dagh (Gargara), has formed a long and narrow alluvial plain between this gorge and the rugged mountains farther east in which it has its source. The fields are here exceptionally fertile, still producing, even under the primitive and inadequate cultivation of the Turkish peasants, extraordinarily rich harvests of grain. Ponia was thus the centre of an agricultural district of much importance, and its name was without doubt derived from these fat ( $\pi\acute{\iota}\omega\nu$ ) and well-watered meadows.<sup>77</sup> The plain is to-day known as that of Aivadjyq, and supports the population of the Turkish town of that name, the largest place in the southern Troad.

Strabo (p. 610) informs us that Ponia was, like so many of the citadels upon the neighboring coast, a settlement of the Leleges; and it may be gathered from the tradition preserved by Pausanias that it was also, like them, a colony of the Aiolic Thessalians. Favored by the fertility of the district surrounding it, this country-town continued to exist as the chief place of the upper valley of the Satnioeis, not only under the Romans, but until the latest ages of the Byzantine Empire. Ponia is named in the *Synekdemos* of Hierokles (xxi), and is known to have sent an ecclesiastic, named Eulalios, to the council of Chalkedon, A. D. 451.<sup>78</sup>

<sup>77</sup> PAPE, *Eigennamen*, ingeniously translates the name of the eponym, Pionis, by that of the composer Marschner.

<sup>78</sup> Paris edition of Councils, vol. VIII, p. 665. Curiously enough the next signature is that of an ecclesiastic of the Troad bearing the name Pionios, evidently derived from that of the town. The ecclesiastical importance of Ponia seems to have been out of all proportion to its size, and leads us to suspect that one of the seminaries of the Eastern Church, or some other religious establishment, here had its seat. Possibly the

It also appears in the *Notitiae I, III, VIII, IX, X, XIII, VII*,<sup>79</sup> the adjective of its name being written in the first six of these with an *omikron*, in the last with an *omega*. The fact that Ponia is included in the very latest of these lists (*Not. XIII*, that of Andronikos Palaiologos) proves that it, like Gargara, existed until the Turkish occupation of the land.

Coins of Ponia, though rare, are to be found in most of the great collections of Europe.<sup>80</sup> The types upon them refer to the worship of Dionysos, Athena, Asklepios, and, as might be expected from the family connection of the eponym, to that of Herakles. The imperial mintages of Ponia include the reigns of Hadrian and of Septimius Severus. Vaillant<sup>81</sup> has given the inscription upon one of these coins as *ETTI. CTP. AYP. ACCION TTIONITQN*, and hence infers that an alliance existed between Ponia and Assos; but Borrell<sup>82</sup> has shown that this is an erroneous reading for *CTP. AY. BACCOY TTIONITQN*, which is plainly to be distinguished upon a specimen in better preservation. This correction has not been made in the most recently published work upon the subject.<sup>83</sup>

JOSEPH THACHER CLARKE.

Harrow, England.

miracles performed by pagan priests at the grave of the eponym Pionis were continued, as in many similar cases, under Christian tutelage.

<sup>79</sup> Ed. PARTHEY: I, 159; III, 92; VIII, 170; IX, 77; X, 218; XIII, 78; VII, 145.

<sup>80</sup> MIONNET, *Description*, vol. II, p. 626.

<sup>81</sup> Quoted by J. H. VON ECKHEL, *Doctrina Numorum Veterum*: Vindobonae, 1792-98, vol. II, p. 475.

<sup>82</sup> *Unedited autonomous and imperial Greek Coins*, in *Numismatic Chronicle*, vol. VI, 1843.

<sup>83</sup> B. V. HEAD, *Historia Numorum*: Oxford, 1887.

## NOTES.

---

### NOTE ON W. M. RAMSAY'S "ANTIQUITIES OF SOUTHERN PHRYGIA."

**A. IX. ADADA** (vol. III, p. 368).—The situation of Adada given above depended on a coin with the legend ΑΔΑΔΑΤΩΝ, published by Mionnet, and vouched for by him though doubted by Sestini. The coin seems to bear a magistrate's name, which would place Adada in Asia. But, as the name is certainly partly misread and as the whole legend has a suspicious look, I am forced, after consulting various numismatic authorities, to the conclusion that it is either spurious or quite wrongly read. Moreover, Professor Sterrett's inscription (*Wolfe Expedition*, p. 299) shows that Adada was probably at Kara Bavlo: his argument to the contrary (p. 283) being founded on a misconception, as Professor Hirschfeld has also observed (*Gött. Gel. Anz.*, 1888, p. 589). What then was the city situated at Elles or Elyes? If, as is probable, Elyes was in Asia, it must be Okoklia, the problematic Phrygian city hitherto unplaced, and unknown except from coins. Its failure in the Byzantine lists may be due to its being renamed Valentia (this name was above conjecturally assigned to Takina, but Takina might be easily included as a village under Keretapa). It may perhaps be hid under the corrupt Latrileon of the *Anon. Ravenn.*, which indicates some city on a Roman road in this neighborhood.

**XVIII. SEIBLIA** (IV, p. 281).—The name Χῶμα is, perhaps, really Turkish: Homa, the modern name, is also found in a purely Turkish country, between Konia and Seidi Sheher, where we have two villages, Asha and Yokari Homa. The use of Turkish names in late Byzantine writers is not uncommon: *e. g.*, in this same neighborhood, Τζεβριτζή is certainly a Turkish word ending in -ji.

W. M. RAMSAY.

---

### THE PUBLICATIONS OF THE GERMAN ARCHAEOLOGICAL INSTITUTE.

The new arrangements for the publications of the German Archaeological Institute have already justified themselves, and we are glad to state that the doubts expressed in a former number of the JOURNAL (vol. III, p. 387) in regard to the advisability of the changes made and the sufficiency of the motives for making them have proved groundless.

The change of the *Monumenti* into a publication not confined to the Roman branch of the Institute, but common to all the branches, is alto-

gether to the advantage of students of classical archæology. The *Monumenti*, as is well known, and as was natural from the fact of the publication at Rome, had gradually become very largely devoted to Italian antiquities. It was seldom of late years that a Greek monument, or one from the Louvre or the British Museum or other foreign source, found its way into it. An equal share in the plates of the *Antike Denkmaeler* is now allotted to the Roman and to the Athenian branch of the Institute, and to the Berlin Direction,—thereby assuring a greater variety and importance to its contents. The choice of Berlin as the editing-place of this common publication, determined originally by the fact that it was the seat of the Central Direction, has proved of advantage, owing to its superiority in the practice of the various modern methods of the reproductive arts as compared with Rome. Indeed, the better plates of the *Monumenti* had for many years been executed at Berlin, and thence transmitted, at needless risk and cost, to Rome.

But, besides the improvement in the plates, the new system has brought about a new and improved order in the literary contributions issued by the Institute. The plates of the *Antike Denkmaeler* are accompanied by a brief matter-of-fact statement concerning the monument illustrated, leaving the elaborate discussion of it, should this be needed, to the pages of one of the three periodicals of the Institute,—the *Bullettino* of the Roman branch, the *Mittheilungen* of the Athenian, or the *Jahrbuch* of the Berlin. The size and bulk of the Roman periodical have been increased to bring it into conformity with the *Mittheilungen*, so that it affords ample space for such papers as used formerly to appear in the *Annali*. No such change, as was feared, has occurred in the relations of the Italian and German members of the Institute at Rome; for the new system, though it deprives the Roman branch of the Institute of a part of its old prestige, leaves its old position otherwise unimpaired, and is accepted by the Italian members themselves as a logical and necessary development of the work in which they have hitherto borne, and must hereafter bear, an honorable, distinguished and essential part.

If France could but once more take a cordial part in the work of an Institution which once, and for a long period of years, owed much to her, the story of the second half-century of the life of the Institute would be even better than that of its first fifty years which Michaelis has so admirably told.

C. E. N.

#### THE AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS.

The seventh year of the American School of Classical Studies at Athens opens Oct. 1st. in the new building, which is for the first time the home of the School, although the books of the library have been there for six months or more, and some of the students had their quarters there for a few weeks in the spring. All accounts of the completed building agree in

representing it as fulfilling admirably the plans and wishes of the Managing Committee of the School and of the architect, Professor Ware; it is both elegant and convenient. Some work remains to be done about the grounds, but part of this can be postponed without injury, and part can be done to the best advantage after the grading of the street by the Greek Government.

The friends of the School have hoped that with the occupation of the new building might begin a new era in the School's history with a permanent Director. Nearly two years ago, Dr. Charles Waldstein was invited to take the direction of the School for a period of five years. He accepted this invitation on condition that the fund for the permanent endowment of the School be secured by July of this year. This condition was not fulfilled, and naturally Dr. Waldstein was unwilling to resign his honorable and comfortable position in England. He has consented, however, to assume the general direction of the School for the coming year, so far as is possible without interfering with his engagements in England. He kindly invites one of the members of the School to prepare himself for some special work by study in the Fitzwilliam Museum under his direction this autumn. He will be in Athens during the winter for as long a period as his English engagements will permit, and he expects to go to Athens again in the spring. He hopes, also, to be able to invite the members of the School to work with him in England during June. This is manifestly only a compromise, and cannot be a permanent arrangement. We are obliged to accept the situation: the endowment was not secured, and we must wait for our permanent Director.

The details of the work of the School for the coming year are in the hands of the Annual Director, Professor Frank B. Tarbell, whose broad, accurate, and critical scholarship has been shown during eleven years of service as teacher of Greek in Yale College. He has always interested himself in the archaeological side of classical study, perhaps especially since his visit to Greece in 1880, and he spent the year 1887-88 in Berlin, engaged in advanced work in lines which will make his advice and instruction particularly valuable to the students at Athens.

Of the students of last year, but one remains at Athens,—Mr. Carl D. Buck, of Yale College, who was the fortunate head of the excavations at Ikaria last winter, and who had an instructive article in the last number of this *JOURNAL*. Four others have presented their credentials to be admitted as students, one of them being a recent graduate of Wellesley College. Very likely, others will present themselves later, but the number in residence will probably be smaller than that during the last two years, when the number was larger than that of any of the other national schools, and larger than this country could expect to maintain at present.

## PROFESSOR PUTNAM'S WORK IN THE OHIO VALLEY.

We quote the following from a circular sent to the friends of American Archaeology by Professor F.W. Putnam of the Peabody Museum of American Archaeology and Ethnology, Harvard University. We heartily concur in his estimate of the great importance of the investigations in the Ohio valley, and urge our readers to give them substantial aid and coöperation.—ED.

"For over seven years the explorations in the Ohio valley have been prosecuted by the aid of contributions received from friends from time to time. The glacial gravels have been searched in the Little Miami valley, and the implements lost by preglacial man have been found, as in the Delaware valley, buried in the gravels. Our explorations have brought to light considerable evidence to show that after the rivers cut their way through the glacial gravels and formed their present channels, leaving great alluvial plains upon which the primeval forests had not yet encroached, a race of men with short, broad heads reached the valley from the southwest and established their towns, often surrounded by great earth embankments, upon these alluvial plains. Here they cultivated the land and raised crops of corn and vegetables, became skilled artisans in stone, copper, silver and gold, shell and terracotta, making ornaments and weapons and utensils of various kinds. Here were their places of worship, their fixed places for burning certain of their dead, whose ashes were buried in elaborately made graves, sometimes in cemeteries where the bodies of others of their dead, not burnt, were placed in similar graves; in some instances, they erected, over the remains of their distinguished dead, monuments of earth, often elaborately constructed. Here we have found upon altars of clay, where cremation had probably taken place, offerings of the most precious possessions of the people, ornaments by the thousands thrown upon the fire. Over the altars were strangely constructed mounds of earth, which must have taken an immense amount of labor. Upon the hills near by we have explored their places of refuge, or fortified towns.

"In the same valleys we have found the village sites and burial places of another race; the long, narrow-headed people from the north, who can be traced from the Pacific to the Atlantic, extending down both coasts and sending their branches towards the interior, meeting the short-headed southern stock here and there. In the great Ohio valley we have found places of contact and mixture of the two races, and have made out much of interest telling of conflict and of defeat, of the conquered and the conquerors.

"We feel that we are upon the threshold of greater discoveries. We have found, after years of careful search, a great burial place of the mound-building people of the Ohio valley, the exploration of which we are confident will yield important results, but the graves are deep in the gravel, under the layer

of alluvial deposits, and it is expensive and laborious work to carry on the explorations. We have also discovered extensive sites of former settlements, sites which should be examined foot by foot before the plough and the hog obliterate further surface indications.

"From time to time, in the Annual Reports, brief statements of progress of the explorations have been made to show to contributors to the exploration fund what has been accomplished by their assistance. A full report is in progress which will be published with several hundred illustrations, but it is of the first scientific importance that the report should contain the results of the completed work in the Little Miami valley, and hence it will be delayed until the explorations there are finished, if it is possible to accomplish that desirable end.

"The Museum, in connection with its explorations, has been the means of exciting an interest in the preservation of important ancient monuments in the country; and, thanks to the aid of the ladies and gentlemen of Boston, one of the most important of all, the great Serpent Mound, has been secured and now, in a beautiful park of seventy acres, is preserved for the benefit of future generations. This act of preservation has been far-reaching in its results, and has brought about a change throughout the country in regard to the ancient works, which will lead to many others being preserved. The legislature of Ohio, in acknowledgment of what has been done for the State, has passed a law exempting the land in the park from taxation, with severe penalties in case of vandalism. The law will also apply to any other ancient monuments in the State that may be similarly preserved. Thus the Museum has been the means of bringing about the first law enacted for the protection of the ancient monuments of this country.

"From this brief statement of what the Museum has been able to accomplish by means of the aid which has heretofore been given for the work in Ohio, it is hoped that the importance and the worth of the investigations will be appreciated and will lead to further contributions in aid of continuing the work, now suspended for lack of funds at a time when every week's delay will make it more difficult to resume.

"Five thousand dollars are needed for the expenses of this year and next. Will it not be contributed *in part at once* that the work may go on during the present season?"

Contributions will be thankfully received by the Treasurer of the Museum, FRANCIS C. LOWELL, Esq., 50 State St., Boston, or by the CURATOR at Cambridge.

---

## AN AMERICAN STUDENT FOR THE EGYPT EXPLORATION FUND.

We learn with satisfaction that Dr. F. B. Goddard (Ph. D. Harvard, 1881) is to join the staff of explorers in Egypt under the auspices of the EGYPT EXPLORATION FUND OF ENGLAND AND AMERICA. Dr. Goddard is known to our classical students by a valuable paper on "The Cyrenaica with some account of its history since the Decline of the Empire," printed in the fifth volume of the *American Journal of Philology*. There is a special fund in England for the English student (Mr. Griffith, who has already won an enviable place in Egyptian research), and now the *American Student Fund* is established in connection with the Society. About \$700 are required for this purpose in 1888-9: hereafter a much smaller sum will be required. The ARCHAEOLOGICAL INSTITUTE OF AMERICA subscribes \$100, and donations of from \$5 upwards are asked from the friends of Education for this admirable object. Donors will be entered in the Fund's annual report and receive the illustrated *quarto* of the season. About \$450 have already been received (August 15).

Rev. WILLIAM C. WINSLOW (Vice President of the Fund), 525 Beacon Street, Boston, will receive donations to the *American Student Fund*, and will also furnish the Circulars of the Society.

## DOCUMENTS.

As the art of any period is made known to us not only by the works that remain, but also by the records of those that no longer exist, the publication of original documents is a most valuable department of an Archaeological Review.

The following are the first of some additions to the Inventories of the artistic treasures possessed in the Middle Ages by the Basilica of St. Peter in Rome, which inventories were edited, a few years since, by MM. Müntz and Frothingham.<sup>1</sup>

### GIFTS OF POPE NICHOLAS III (+1280) TO THE BASILICA OF SAN PIETRO IN VATICANO.

Toward the middle of the XIII century, the Basilica of St. Peter had fallen into a deplorably ruinous condition. In 1276, Cardinal Giovanni Orsini, on being made arch-priest of St. Peter's, wrote to the canons expressing a desire to assist in restoring the church, and, when a number of men of importance were sent to him, to Viterbo, by the canons, a petition was drawn up to Pope John XXI for the reparation and enlargement of the Basilica. Shortly after, in 1277, Giovanni Orsini himself was made pope under the name of Nicholas III, and he immediately began to carry out his cherished plan of a thorough work of restoration, which his short pontificate did not allow him to finish, but left for his successor Boniface VIII.

The following inventory of his gifts to the Basilica in the *Libro dei Benefattori* show them to have been of especial magnificence and artistic value.<sup>2</sup>

<sup>1</sup> *Il Tesoro della Basilica di S. Pietro in Vaticano dal XIII al XV secolo. Con una scelta d'Inventari inediti, pubblicati ed annotati ad E. MÜNTZ e A. L. FROTHINGHAM, Jr.* : Roma, 1883, *Arch. Rom. di Storia Patria*.

<sup>2</sup> After these inventories were in print, we received the *Revue de l'Art Chrétien*, 1888, No. 3, containing an article by Mgr. BARBIER DE MONTAULT entitled *Inventaires de Saint-Pierre de Rome*, in which he makes certain additions to the inventories published by M. Müntz and myself. The first and earliest is this one of Nicholas III. The author, however, publishes not the text of this precious inventory, but only a French translation; and even this is very incomplete, for it omits about one-half the objects, notably all the sacred vestments. By reading, in the second paragraph, *duo basilica argenti*, instead of *duo bacilia argenti*, Mgr. Barbier de Montault has led himself into a difficulty of his own making, and he vainly attempts to explain what "two silver basilicas" (instead of "two silver basins") could mean. The notes which he appends to the other objects enumerated are interesting and instructive.

The other two documents which are here published are not mentioned by Mgr. de Montault in his paper.

*Anno Dñi millesimo ducentesimo LXXX mense Augusti die XXII obiit sanctiss<sup>e</sup> mem<sup>e</sup> Dñs Nicolaus Papa Tertius natione Romanus de Domo Ursinorum, qui in Basilicā nostrā beneficiatos XXX instituit, et in eadem ad honorem Beati Nicolai altare erigi fecit quod propriis manibus consecravit, iuxta quod sepulturam suam elegit:*

*Cui altari crucem cum pede argenti, duo candelabra argenti, duo bacilia argenti, duo vascula argenti, unum thuribulum de argento, et duos calices argenti deauratos, unam naviculam argenti cum coelari quae omnia ponderant XXVIII marchias et VII uncias de argento:*

*Necnon indumenta serica ad eiusdem altaris culturam, scilicet, duas planetas de samito rubeo, duas planetas de samito violato.*

*Item duas planetas, unam de samito albo cum frisio Anglicano, et aliam de diaspero albo.*

*Item dorsalia ac omnia sacerdotalia ornamenta eidem altari obtulit ha-bundanter.*

*De eius pecunia propria et alia pecunia ipsius cura et sollicitudine nos-tre Basilice aquisita eadem Basilica duo castra aquisivit, etc.*

*Item contulit et hic Basilice nostre pannum unum ad aurum, de quo factum fuit unum dorsale pro altari maiori, et unum pulchrum pluviale ad ymagines sanctorum contextum de opere Anglicano.*

*Item contulit unum Tabernaculum argenti cum pisside aurea ad servan-dum corpus Christi in cena Dñi.*

*Item pixicem (sic) unam argenti ad hostias conservandas.*

*Item mitrem (sic) unam multis lapidibus ornatam.*

*Item annulum Pontificale aureum et sandalia cum caligis de samito.*

*Item cannulum argenti ad observandum corpus Christi a summo Pontifice.*

*Habuit etiam Basilica nostra de bonis eiusdem candelabra maiora ar-genti duo.*

*Item bacilia duo argenti.*

*Item unam cassulam argenti ad tenendum hostias, et alia ornamenta ad Altare Sanctae Mariae de Cancellis, necnon pluraque alia idem Sanctissimus Pater et Pontifex nostre Basilice prompta liberalitate donavit.<sup>3</sup>*

<sup>3</sup> "In 1280 A. D., on the 22nd of August, died Pope Nicholas III of most holy memory, by birth a Roman of the Orsini family, who instituted in our Basilica thirty beneficiaries, and caused to be erected there in honor of St. Nicholas an altar which he consecrated with his own hands, and near which he chose to be buried:

"To which altar he offered profusely: a cross with foot of silver, two silver cande-labra, two silver basins, two small silver vases, a silver censer and two silver-gilt chalices, a silver *narrette* with its spoon: the whole weighing 28 marks and 7 ounces of silver: besides these, silk vestments for the service of the same altar, namely, two chasubles of red samite, and two chasubles of violet samite. *Item*, two chasubles, one of white samite with a border of English workmanship, and another of white *diasper*. *Item*, hangings and all other sacerdotal decorations for the same altar.

This list of gifts is remarkable, above all others in the series of donations to the Basilica, for the large number of objects in silver, doubtless of artistic workmanship and probably in many cases enamelled. Some can be identified in the general inventories of later date. The only hint as to the style of the embroidered ecclesiastical robes is, in the case of a *pluviale* and the border of a *chasuble*, said to be *de opere Anglicano* (cf. Michel, *Recherches sur le commerce, etc., des étoffes de soie, etc.*: Paris, 1850).

**GIFTS MADE BY CARDINAL FRANCESCO DE' TEBALDESCHI<sup>4</sup> IN 1378  
TO THE BASILICA OF SAN PIETRO IN VATICANO.**

The following document also is taken from the ms. *Libro dei Benefattori* of the ancient Basilica of St. Peter in Rome, still preserved in the sacristy.<sup>5</sup>

*In nomine Domini Amen. Anno nativitatis Domini M<sup>o</sup>CCC<sup>o</sup>LXXVIIIP, mense Septembris VI. Obiit bone memorie Revendissimus pater et dominus dominus Franciscus de Thebaldescis, tit. S<sup>c</sup>ec<sup>o</sup> Sabine presbiter Card. prior et concanonicus ubi qui ubi ram basilicam multum dilexit. Nam juxta majus altare construi et erigi fecit cappellam suam in qua requiescit quod vocatur altare de ossibus apostolorum in qua instituit et ordinavit tres presbiteros clericos chori ultra numerum. viginti clericorum institutum per se re. dominum Bonifacium VIII p. quos voluit perpetuis tribibus*

"With his own money and with other funds procured for our Basilica by his care and thoughtfulness, he purchased for the same Basilica two villages, etc.

"He also presented to our Basilica a piece of gold cloth out of which was made a covering for the high altar, and a beautiful cope woven with figures of saints, of English workmanship. He also presented a silver tabernacle with a gold pyx, in which to keep the body of Christ in the Lord's Supper. *Item*, a silver pyx to contain the consecrated wafers. *Item*, a mitre ornamented with many stones. *Item*, a gold Pontifical ring, and sandals with stockings of samite. *Item*, a silver tube to be used by the supreme Pontiff in partaking of the body of Christ.

"The Basilica also received of his property two large silver candelabra. *Item*, two silver basins. *Item*, a silver casket for keeping consecrated wafers, and other ornaments for the altar of Sancta Maria de Cancellis:

"Besides which this most holy Father and Pope, with ready liberality, gave many other things to our Basilica."

<sup>4</sup>The following notice is given in TORRIGIO (*Le Sacre Grotte Vaticane*: Roma, 1639 p. 234) from a ms. of the archives: *Francieus de Tebaldescis Rom. Regionis Parionis, Jacobi de Stephanescis Card. S. Georgii ex sorore nepos, ex Priore Canonicorum S. Petri S. R. E. Presb. Card. de S. Petro nuncupatus, tit. S. Sabinae ab Urbano V. creatus, tenuit Canonicatum annos 34, ecclie ante assumptionem suam ad Cardinalatum annos 24, et post assumptionem usque ad obitum annos 10. Sacellum ossibus Apostolorum Principum dicatum prope aram maximam, pulcherrimo ornato pecunia ab se testamento legata, aedificavit, in eoque lapidem porphyreticum, super quem ossa SS. Apostolorum Petri et Pauli a Silvestro Papa divisa fuerunt, magnificenter collocavit.* Cf. *Il Tesoro*, p. 71.

<sup>5</sup>We print here all of the document that has any importance for art, although the beginning has been given by TORRIGIO (*Grotte Vaticane*), and the sentence regarding the three silver statuettes is printed in the Appendix to the above-quoted *Il Tesoro della Basilica*, etc. (pp. 133-34): the statuettes are described pp. 52, 88, 104.

*omni die celebrai i dicto altari tres missas pro aia ipsius dñi Card. ac dñi Theobaldi ejus fris concanōici nři. nōt. dni pape, etc.*

*... executores dēē bo. me. dñi Card. et dñi Theobaldi fris ipsius donaverūt et tradiderūt nob' nře dēē basilice infrascripta bona : videlicet. . .*

*Item quia pp. scisma novit' exortum i Ecclesia Dei nostra basilica erat prout est, in magnis debitibus constituta; ideo manualiter dicti dñi executores solverunt pro distributionibus septem mensium canoniciis, beneficiatis, et clericis duo millia florenorum.*

*Item recollegunt nostre basilice tres ymagines de argento deaurato pondēris . . . duas videlicet ad figuram sancti Apłi Petri cum regno in capite, aliam sine regno, aliam ad figuram S̄ci Georgii, que per Capitulum pignorare fuerunt pro defensione Romane Ecclesie pro trecentis florenis, quas nobis et nostre basilice sine solutione aliqua tradiderunt. . .*

*Item tam pro necessitate dicte capelle q̄ pro divino cultu fiendo i nrā basilica tradiderunt nob' unum pluviale, unam planetam, cum duabus dyalmaticis et duabus tonicellis albi coloris, cum tribus amictis, tribus camisis ac stolis et manipulis ipsarum.*

*Item unam planetam de panno de dyamasco.*

*Item unam planetam, duas dyalmaticas, duas tonicellas, duo pluvialia rubei coloris de panno de dyamasco.*

*Item unam dyalmaticam et unam tonicellam de diaspo rubeo.*

*Item unam planetam et unum pluviale de diaspo viridi.*

*Item unam planetam violatam cum camiso et amictu.*

*Item unam aliam planetam rubeam cum suis fornimentis.*

*Item unam planetam nigri coloris.*

*Item duos coscinos (sic) vel riglierios pro altari de diversis coloribus.*

*Item unum missale.*

*Item tria frontalia satis pulera.*

*Item unum facistorium cum tribus grimalibus de diversis coloribus.*

*Item unum calicem de argento de aurato.*

*Item unam crucem cum pede de argento.*

*Item unam tabulam depictam cum pede satis pulcrum de auratam.<sup>6</sup>*

<sup>6</sup> "In the name of the Lord, Amen. In 1378 A. D., on the 6th of September, died the Very Reverend Father and lord Francesco dei Tebaldeschi, of good memory, Cardinal-priest of Santa Sabina, and our prior and fellow-canonical who much loved our basilica. For by the side of the high altar he had built and erected his chapel, in which he rests, which is called the Altar of the bones of the Apostles, where he instituted and ordained three priests belonging to the choir, over and above the twenty priests instituted by Pope Boniface VIII of blessed memory, by whom for all time three masses must be celebrated every day at the aforesaid altar for the soul of the same Cardinal and that of his brother Theobald our fellow-canonical and papal notary, etc. . . the executors of the above Cardinal, of blessed memory, and Theobald his brother gave and delivered unto us for our basilica the following property: namely,

The Cardinal to whom the Basilica owed these gifts belonged to the famous noble family of the Tebaldeschi, and was a man of some note. The chapel which he erected was, of course, destroyed with the old basilica. He restored to the Basilica the three well-known silver-gilt statues (two of St. Peter and one of St. George) which had been pawned by the Chapter for 300 florins, another proof of the destitute condition of the Basilica at that time. The history of these statues is sketched in the above-mentioned work on the Inventories.

**OPENING OF THE TOMB OF POPE BONIFACE VIII IN THE BASILICA OF SAN PIETRO IN VATICANO IN 1605.**

In 1605, Pope Paul V ordered the destruction of that part of the ancient Basilica of St. Peter which, among many ancient chapels, contained that of St. Boniface erected under Boniface VIII (1294-1303) by Arnolfo of Florence, in which was the tomb of Boniface VIII himself. The wooden coffin was opened and the body found, strange to state, quite intact and uncorrupted. Giacomo Grimaldi who was an eyewitness to the ceremony left, in ms., a very minute *procès-verbal*, from which we extract the following description of the beautiful and artistic robes and ornaments in which the body was enveloped: it is taken from his autograph in the Barberini Library at Rome.

*Alba quae et camisum dicitur erat ex tela subtili Cameracensi cum fimbriis ante et post tibias, necnon ad manus et pectus; quae fimbriae ante et post*

... *Item*, whereas, on account of the recent scism in the Church of God, our Basilica was, as it even now is, in great debt; therefore the said executors paid out two thousand florins for seven months' allowance to the canons, beneficiaries and clerics.

"*Item*, they restored to our basilica three figures of silver-gilt weighing . . . namely, two of St. Peter, one with a tiara on his head, and another without a tiara, and another of St. George, which had been pawned for three hundred florins by the Chapter, for the defense of the Roman Church: these they delivered to us and to our basilica without any payment.

"*Item*, they handed over to us both for the use of the above-mentioned chapel and for the service of divine worship in our basilica, a cope, a chasuble, with two dalmatics and two white tunics, together with three amices and three shirts with their stoles and maniples. *Item*, a chasuble of damask cloth. *Item*, a chasuble, two dalmatics, two tunics, two copes, all of red damask cloth. *Item*, a dalmatic and a tunic of red diasper. *Item*, a chasuble and a cope of green diasper. *Item*, a violet chasuble with a shirt and amice. *Item*, another red chasuble with its accessories. *Item*, a black chasuble. *Item*, two cushions or *riglierii* for the altar of various colors. *Item*, a missal. *Item*, three very beautiful antependia. *Item*, a *facistorium* with three cloths of different colors. *Item*, a chalice of silver-gilt. *Item*, a cross with a silver foot. *Item*, a very beautiful painted gilt tablet (or "pax") with a foot."

*tibias singula ipsarum habet in longitudine palmos tres cum dimidio, in latitudine palmum unum, in quibus auro et serico acu pictae (ut vulgo dicitur riccamo) infrascriptae habentur historiae. In fimbria ante tibias sunt in primo ordine historiae Annunciationis, Visitationis, Nativitatis, Apparitionis Angelorum ad pastores, Quando Magi veniunt Jerosolymam, Quando loquuntur cum Herode, Adoratio Magorum, Angelus admonet illos ut revertantur per aliam viam.*

*In secundo ordine eiusdem fimbriae habentur, Consilium Herodis super occisione Innocentium, Occisio subsecuta, Apparitio ut Joseph fugiat in Aegyptum, Fuga subsecuta, Obitus Herodis, Circumcisio Domini, Disputatio inter doctores, Cum invenitur a matre "fili quid fecisti nobis sic?"*

*In fimbria vero retro tibias, Consilium sacerdotum ut caperent Jesum, Captura Christi et amputatio auriculae, Flagellatio Christi, Baiulatio Crucis, Crucifixio, Obitus in Cruce et Militis percussio, Sepultura, ac Resurreccio. In secundo ordine, Descensus ad Inferos, Noli me tangere, Valde mane una Sabbatorum, Tres aliae historiae Resurrectionis, Quando dicit Thomae "infer digitum tuum huc," et Ascensio in Coelum; quas tres historias subter corpus positas excipere non valui.*

*Alba longa erat usque ad pedes, et in pectore aderat fimbria cum imagine Annunciationis.*

*Stola stricta et longa erat palm. VI et quart. 3 usque ad floccas ex broccato intertexto argento et serico nigro opere Turcico.*

*Cingulum pontificale ex serico rubro et viridi.*

*Manipulum strictum auro argentoque intertextum opere ad undas cum serico nigro et violaceo duplum erat, pendens a Tunica longum palmis tribus.*

*Sandalia nigri coloris, acuta et cuspidata more Gothicō sine cruce, ex serico nigro ad flores parvos auro intertextos . . .*

*Tunica pontificalis ex saia de serico nigro cum manicis, . . . fimbriae ante et post . . . ex broccato in campo violaceo cum leonibus auro et serico intertextis.*

*Dalmatica ex saia de serico nigro . . . in extremitate ante et retro erant fimbriae . . . ex broccato aureo in campo nigro opere Turcico vel Persico et quidem pulcherrimo propter splendidissimum aurum, elaboratae certis rosis binisque canibus rectis, cum manicis latis, in quarum summitate prope manus erant aliae fimbriae eiusdem broccati: in circuitu foderata serico croceo. Caligae pontificales . . . Casula sive planeta lata . . . etc.<sup>7</sup>*

<sup>7</sup> "The alb (called also *camisus*) was of fine Camerino linen with a border before and behind the tibia, as well as at the hands and on the breast: each of these borders before and behind the tibia is  $3\frac{1}{2}$  palme long and 1 palm wide, and on them the following compositions are embroidered in gold and silk (called in Italian *riccamo*). On the border in front of the tibia are, in the first row; the Annunciation, Visitation, Nativity, Angels appearing to the Shepherds, the Magi entering Jerusalem, speaking

Grimaldi made a careful study of the compositions adorning the *alba*, of which he also gives drawings in four groups of 9, 7, 9 and 7 compositions, respectively, three of the latter group not being reproduced, however, because he was not able to make them out, as he remarks in his text. They form a very complete series of New Testament histories. The style of the embroideries can be better judged by that of several beautiful robes dating from the pontificate of Boniface VIII which have still been preserved, especially those in the Cathedral at Anagni, where he resided so long. The expression *opere Turcico vel Persico*, used of the dalmatic and of the stole, is interesting, for it shows them to belong to those imitations of Oriental tapestries which were quite common in the West at an earlier date, before the rise of the national French style, of which the alb here mentioned is probably an example that must have been of remarkable beauty.

A. L. FROTHINGHAM, JR.

with Herod, adoring the Child, being warned by an angel to return another way: in the second row of the same border; the Council of Herod concerning the murder of the Innocents, the Massacre, the Appearance to Joseph, the Flight into Egypt, the Death of Herod, the Circumcision of the Lord, the Dispute among the Doctors, the finding by his mother who says, 'Son, why hast thou thus dealt with us?' In the border behind the tibia are; the Council of the priests for the taking of Jesus, the taking of Christ and the cutting off of the ear, the Flagellation, the Carrying of the Cross, the Death on the Cross and the piercing with the lance, the Entombment, and the Resurrection: in the second row; the descent into Hades, the *Noli me tangere*, the Visit to the Sepulchre, three other incidents of the Resurrection, when He says to Thomas 'thrust in thy finger,' and the Ascension; the above-mentioned three compositions [of the Resurrection] I could not see because they were under the body. The alb extended down to the feet, and the border on the breast bore the subject of the Annunciation.

"The stole was narrow and  $6\frac{1}{2}$  palms long, 3 of which were down to the frock of brocade woven with silver and black silk of Turkish workmanship.

"A pontifical girdle of red and green silk.

"The narrow maniple, woven with gold and silver of the style called *ad undas* (with wavy iridescence) worked with black and violet silk, was double and hung from the tunic a length of three palms.

"Black sandals, pointed and cusped in the Gothic style, without cross, of black silk with small flowers worked in gold.

"A pontifical tunic of black silk cloth with sleeves . . . having borders at the front and back edges, . . . of gold brocade on a purple ground, with lions worked in gold and silk.

"A dalmatic of black silk cloth, . . . having borders at the front and back edges, . . . of gold brocade on a black ground of Turkish or Persian workmanship and of remarkable beauty on account of the very brilliant gold; they were adorned with rosettes and with dogs rampant, two by two, with wide sleeves on whose end, near the hands, were other borders of the same brocade: it was lined all around with saffron-colored silk. Pontifical stockings. . . . A wide chasuble or *planeta* . . . , " etc.

## ARCHÆOLOGICAL NEWS.

### SUMMARY OF RECENT DISCOVERIES AND INVESTIGATIONS.

Page.	Page.	Page.			
ALGERIA, . . . . .	339	GREECE, . . . . .	349	RUSSIA, . . . . .	380
ARABIA, . . . . .	343	ITALY, . . . . .	362	SICILY, . . . . .	373
ARMENIA, . . . . .	346	KRETE, . . . . .	362	SPAIN, . . . . .	374
ASIA MINOR . . . . .	346	KYPROS, . . . . .	348	SWITZERLAND, . . .	378
AUSTRIA-HUNGARY, . . .	380	MALTA, . . . . .	341	SYRIA, . . . . .	346
BELGIUM, . . . . .	378	MESOPOTAMIA, . . .	342	TUNISIA, . . . . .	340
EGYPT, . . . . .	333	PALESTINE, . . . . .	344	TURKESTAN, . . . . .	342
ENGLAND, . . . . .	381	PERU, . . . . .	384	TURKEY, . . . . .	380
FRANCE, . . . . .	374	PHOENICIA, . . . . .	346	UNITED STATES, . . .	382
GERMANY, . . . . .	379				

### A F R I C A.

#### EGYPT.

**TELL-EL-AMARNA.**—*Cuneiform tablets.*—On the authority of Professor Sayce it was announced (p. 191) that these newly-discovered tablets in the cuneiform writing belonged to the late Babylonian period, and were “copies of despatches sent to the Babylonian King by his officers in Upper Egypt.” This is found to be a mistake, as is shown by the work *Der Thontafelfund von Tell-Amarna*, von AD. ERMAN. *Bemerkungen v. E. Schrader* (*Sitzungsber. Berl. Akad.*, May 3, 1888). Their importance is very great. As Dr. Brown remarks (*Presbyterian Review*, July, 1888): “The clay tablets discovered last winter at Tel-el-Amarna, in Middle Egypt, afford one of those surprises which delight the hearts of archaeologists and scatter rays of light in all directions.” This place was the site of the city Khu-aten which was built by “the heretic” Amenophis IV of the XVIII dynasty, after he abandoned the worship of his ancestral gods: he made it his capital and it was apparently uninhabited after his time. Most of the tablets, some 160 in all, have come into the possession of the Museum in Vienna, only a few remaining in Bûlâq: they have been studied by Erman, Schrader, Winckler and Lehmann. [According to the London *Athenæum* of June 9, 160 have gone to Vienna, 60 to the British Museum and 40 to Bûlâq.] These tablets form part of the Royal archives and consist mainly of letters and dispatches sent to Amenophis III and IV by the kings and governors of Palestine, Syria, Mesopotamia, and Babylonia, who were more or less subject to Egypt at this time, *i. e.*, the XV century B. C. That part of the collection which comprised the reports to

Amenophis III was originally preserved at Thebes, but was removed thence to Tell-el-Amarna, on the transfer of the capital, as we learn from a note in hieratic writing written by the archivist. Most of the letters to Amenophis III were sent by King *Dushratta* of *Mitanni* connected by Tiglath-pileser I (xii cent.) with *Araziki*, which city has been identified by Schrader with *Eraziga* on the W. bank of the Euphrates, south of Carchemish: *Mitanni* must have been east of that river. One of these letters from *Mitanni* is termed, in a note of the Egyptian scribe, "letter from *Naharina*," to be at once connected with the familiar *Aram Naharayim*. King *Dushratta* calls himself the father-in-law of Amenophis III, and his letters are chiefly concerned with the marriage of his daughter to the Egyptian King. May she not be the same as the famous *Tii*. Among the letters addressed to Amenophis IV, are five, of perhaps still greater interest, from *Burnaburiash*, one of the *Kassite* Kings of *Babylon*, the contemporary of *Buzurashur* of *Assyria*, who lived probably in the earlier half of the xv cent. b. c. This is very important for Egyptian chronology.

"A considerable number of these letters are from persons calling themselves 'Servants' of the Egyptian Kings, and apparently living in Northern Syria and Phoenicia," as the terms *mat Martu* and *mat Chatti* are mentioned. The names of well-known towns are given, e. g., *Byblos*, *Ajalon*, *Ashkelon*, *Accho*, *Megiddo*, *Dunip*; some of these places thus receiving evidence of greater age than as yet had been derived from cuneiform documents. These letters are "striking testimony to the firm hold of Egypt upon the region lying between her own natural boundary and the Euphrates. In the letter in which *Dunip* is mentioned, the writer begs the Egyptian King for prompt aid against the *Hittite* King who is marching against him." *Assyria* is never mentioned.

"One of the most surprising facts brought to light by these new tablets is the extent to which the cuneiform character and the Babylonian-Assyrian language were employed over Western Asia. It is not so strange that *Burnaburiash* and *Dushratta* should make use of that character and tongue, . . . but that reports from foreign (Syrian) towns should be sent to Egypt in the wedge-signs, and in the *Shemitic-Assyrian* language, argues an acquaintance with these in the fifteenth century which is amazing." It argues an acquaintance with this language on the part of the learned Egyptians and opens up new vistas of a universal language in Western Asia before the rise of *Phoenician*.—Dr. FRANCIS BROWN in the *Presbyterian Review*, July, 1888, pp. 476-81. Cf. Prof. A. H. SAYCE in *Contemporary Review*, August, 1888.

*Translations of the cuneiform tablets* from Tel el-Amarna, now in Germany, which have been copied by Dr. Winckler, will be published in the volumes of the *Keilinschrifliche Bibliothek* about to appear under the edi-

torship of Prof. Schrader. We understand that Dr. Winckler is at present in Egypt, examining the tablets from Tel el-Amarna in the Bûlâq Museum.—*Academy*, Sept. 8.

**TELL BASTA=BOUBASTIS.**—One of the last discoveries made at Boubastis is a granite slab, whereon King Amenophis II is twice represented making offerings to his father Amon, who is said to reside at Perunefer. Between the two pictures Seti I has inserted a short inscription, saying that he renewed the statues of his father (Amon). Thus, it is only after the conquests of Thothmes III that his son, Amenophis II, reoccupied Boubastis, which had been conquered from the Hyksos, or abandoned by them. The last three Amenophis have left their names at Boubastis. At present it is only Benha and Boubastis where monuments of the xviii<sup>th</sup> dynasty have been found in the Delta, and none of them older than Amenophis II.

A few days before we left, in rolling the blocks of the festive hall of Osorkon, we found on an architrave a very large coronation cartouche of Sebekhotep I of the xiii<sup>th</sup> dynasty. It is the first time it has been seen on a building.—E. NAVILLE in *Academy*, June 30.

*The Statue of King Raian or Khian and the lion of Baghdad.*—Mr. F. L. GRIFFITH writes to the *Academy* (of June 2), bringing forward evidence of the early date of this statue, the discovery of which is mentioned on p. 194. He has found that the cartouche on the breast of the black granite lion (or sphinx as some think) from Baghdad, in the British Museum, is identical with the cartouche on the statue of Raian. In this view he is supported by H. G. Tomkins (*Academy*, June 16, 23), and by E. Naville (*Academy*, June 30). The probabilities seem to be that both monuments belong to the Hyksos.

Mr. FLINDERS-PETRIE throws new light on the subject by his letter in the *Academy* of Aug. 18, in which he proves the King's name to be Khian, not Raian: "The recent find at Boubastis of a statue of King Raian, and the attribution of a lion in the British Museum to the same king, are by no means the first intimation of him that we possess. Among that long list of kings recorded to us only by their scarabs and cylinders, Raian has been known to exist for years past to those who chose to make themselves acquainted with such remains. The one main new fact shown by the statue is that Ra-sesuser-n and Raian or Khian are the throne and personal names of one king. But on a scarab in Mr. Loftie's collection is one reading Ra-sesuser. The same name occurs on a barbarous-looking cowroid in my collection, and apparently the same on other scarabs in the British Museum and in the Louvre. The omission of the *n* on these is amply accounted for by the contracted style of such inscriptions. The personal name is known on two curious cylinders—one in the Pantekhnikon at Athens, and one in Prof. Lanzone's collection. They are both of

the barbarous style of the Hyksos period. They both record a ' *Hak* (or Prince) of the hills, *Kh-i-a-n.*' From these, then, we learn that he was not a regular Egyptian king, but a chieftain of the Sinaitic desert who conquered some part of the Delta, and left Egyptian monuments, thus agreeing to the Hyksos theory. Also it is unmistakable that the first sign in his name in the Lanzone cylinder is *Kh*, and not *R*. On the statue it is ambiguous, for the sign of difference is there omitted, as it often is. The connection with the Rayan of Arab tradition is therefore almost impossible; and the difficulty of a personal name compounded with *Ra* disappears."—*Cf. letters of Mr. GRIFFITH and Mr. TOMKINS in Academy, Aug. 25, Sept. 1.*

**CAIRO.**—*Architectural photographs.*—Count RIAMO D'HULST, who during the past two winters has assisted M. Naville in his explorations at Tel Bast for the Egypt Exploration Fund, employed the intervening months last year in making a series of architectural photographs at Cairo. They were selected principally to illustrate the so-called Arab architecture of the city, and consist of street views and interiors of courtyards, external and internal views of mosques, paying especial attention to the early ornamentation, of which, unfortunately, there is so little now remaining. The series includes probably all the *kiblehs* and *minbars* in the ancient mosques, together with the minarets and doorways. It also contains most of the objects in the Arab museum. Such a collection cannot fail to be of great value to architects and archaeologists, and, indeed, all interested in the art of Cairo.—*Athenaeum*, June 2.

**THE FAYŪM.**—**EXCAVATIONS AT HAWARA.**—Mr. W. F. PETRIE, who is conducting excavations in the Fayūm, writes to the *Academy* (of June 9):

*The Labyrinth.*—“The site of the Labyrinth is now fixed beyond reasonable doubt” at the south of the pyramid at Hawara. On excavating “the mud-brick buildings planned by Lepsius as being part of the Labyrinth,” they were found to rest upon a mass of fine white limestone chips, and are posterior to the destruction of some great building on that site. Further, the stone chambers, figured by Lepsius as a part of the Labyrinth, are built in a pit dug amid the same fine white chips. They cannot, therefore, be of early work; and they closely resemble the tombs of Roman age found near at hand.

“The result then is that, while Lepsius was wrong as to the buildings he attributed to the Labyrinth, it can hardly be questioned that he was right as to the site. All over an immense area of dozens of acres, on the south of the Hawara pyramid, I found the evidences of a grand building. In every pit I dug there was the flat bed for a pavement, either of clean flat sand, or usually of rammed stone chips, forming a sort of concrete. Over this bed in a few cases the pavement itself remained; while in all parts was a deep mass of chips of the finest limestone lying upon it.”

*The Pyramid.*—“The pyramid at Hawara was another object of my work there. No entrance has been found hitherto; and further work on the north side was fruitless, as well as a trial on the east. The south side was deeply encumbered, and so I determined to tunnel to the middle from the north. Thus I found the roof of the great chamber, which is sunk in a pit in the rock; but I am still on the outside of it, and the work of cutting through it must wait for a few months. It is almost certain that it is the tomb of Amenemhat III, as his name is so constantly found in the temple adjacent (cf. A. H. SAYCE in *Contemp. Review*, August, 1888).

“The remains of a group of chapels of the sacred crocodiles have also been cleared and planned; but all the stonework and inscriptions are destroyed.

*The Nekropolis.*—“While the above work was going on I turned my attention to the cemetery at Hawara, with most striking results. Altogether I unearthed sixty portraits, painted on panel with colored wax, probably of the period from the Antonines to Gallienus. Though many of these are in bad condition, there are several brilliant ones, as fresh as when painted. Most of the fine ones are included in the dozen selected for the Bulak Museum; but among those which I have brought to England are many which will give a new light on the portraiture of Roman times. A large quantity of embroideries and patterned clothing has been found on the mummies. A sarcophagus with long inscriptions of titles and adorations throws much light on the state of the Fayûm anciently. Of papyri there are pieces of hundreds of Greek documents, mostly accounts, lists, etc. The only literary papyrus is one of the second book of the *Iliad*. It is of the finest Greek writing, before the rounded uncials or cursive hand; and, though the ends of the roll are rotted, the greater part is in fresh condition. This will be edited by Professor Sayce. There are also many matters of minor interest, such as a glass vase with wheel-cut patterns, a number of funerary inscriptions in Greek, a double series of eight canopic jars of fine work, a large collection of flower wreaths, etc.”

*Egyptian Portraits of the Roman period.*—The portraits recently discovered by Mr. Flinders Petrie at Hawara, the cemetery in the Fayûm, are a welcome contribution to our scanty knowledge on the subject of encaustic and portrait painting as practised under the Roman Empire. Over sixty were found, and of these more than half are to be seen at the Egyptian Hall (Piccadilly), together with the other interesting items of the “find.” The portraits are approximately dated as belonging to the second and third century A. D., and were employed to take the place of the modelled gilt masks which covered the features of the Graeco-Egyptian mummy. The time of transition is marked by the fact that in the mummies of different members of the same family some have the gilt cartonnage mask and some the painted portrait. Most of the portraits are on thin cedar panels, but a

few (and these appear to have been intermediate in date between the masks and the panel paintings) are on cloth. The lifelike character of the portraits and their variety of type and expression (no two being at all alike) attest the fact that these are portraits in the true sense of the word. The only unusual characteristic which runs through all (or nearly all) is the largeness of the eye; but that this is not due to the fancy of the painter is sufficiently proved by the skulls discovered, which in nearly all cases have very large eye-sockets, extending much farther down the cheek than in ordinary modern types. The persons represented were evidently of a mixed race, with the exception of one or two palpably and purely Roman. Sometimes the type partakes strongly of the Egyptian, sometimes of the Greek, sometimes of the Roman; but the general impression is of a fine and handsome mixed race. In execution the portraits are unequal, but they bear testimony to a high average skill among the artists employed. In many cases this execution is masterly. One, of an unmistakable Roman, with strong rough features, is painted throughout with visible bold strokes of the brush, the colors being laid on in thick impasto. In most the general laying-in is smooth, with raised high lights and strengthening touches added; in some the work is smooth all through, the modelling and shadowing of the features being executed with much delicacy. Effects of reflected light and color and well-painted jewellery are not unfrequent.—*Academy*, July 7.

Of 66 portraits, mostly busts, 3 were of old men, 24 in middle life, 4 youths, 3 boys, 29 maidens or young women, and 3 matrons. Among the rest must be noticed six of a decided Shemitic type: this will not awaken surprise when we consider the position of the Hellenistic Jews in Alexandria. No. 64 is interesting as representing a man of partly Ethiopian descent with woolly hair. One portrait shows a man with a marked physical deformity of the neck, reminding of Alexander the Great. The extreme life-likeness and realism of the portraits applies to color as well as to form and expression. The youthful female heads are of especial beauty.—*Amer. Architect*, July 14.

Some of this unique series of portraits have been acquired by the National Gallery. Five have been presented by Mr. H. Martyn Kennard, two by Mr. Jesse Haworth, and four have been purchased. Two mummies, with portraits, have been presented to the Egyptian Department, and one to the Greek department, of the British Museum, by Mr. Martyn Kennard; and one to Owens College, one to Peel Park, Manchester, by Mr. Haworth.—A correspondent of the *Times* calls attention to the fact that these portraits have already attracted the enterprise of forgers.—*Academy*, Sept. 1, 8.

**THE FAYŪM PAPYRI.**—An interesting paper on the papyri found scattered in the ruins of Arsinoë in the Fayūm and on other sites, and now

distributed among the museums of Berlin, Vienna, Paris, and London, recently appeared in the *N. Y. Times*, written by Mr. S. S. Mitchell. "In some cases, fragments of the same whole would be widely scattered, a part finding its way to Paris, another to Vienna, a third to Berlin. A whole series of fragments in the Bodleian Library at Oxford were found to fit exactly into the papyri of London. . . . Of the more recent acquisitions of the Berlin Museum, which had already a collection amounting to 3,600 numbers, it may be said that the greatest care has been taken to obtain accurate information as to the exact locality from whence they come. Not all the new papyri come from Fayûm, but the greater part from the neighboring city Herakleopolis Magna and Hermopolis. In the case of the Fayûm treasure proper, pains were taken to ascertain on which of the numerous mounds of the Arsinoë ruins they were found. Herein lies a great advance on former classification . . . especially since Arsinoë is no longer a unit, but we see that the traces of the old city are marked by widely-scattered mounds. . . . This great accuracy . . . has facilitated the connected treatment of the whole for historical purposes, and that especially since, according to the investigations of Professor A. Erman of Berlin, the development of the city in the course of centuries shows a gradual transfer of its site from north to south. . . . The fragments at Berlin include rolls in Greek, Arabic, Koptic, Phlewi, Greek seal-writing, Demotic, Hebrew, Criptic writing, Greek tachygraphy, Latin parchments, Syriac papyri, and hieratic writing. . . . Of most general interest are the Greek fragments. Of these a small part are literary remains partly on papyrus and partly on parchment: . . . besides familiar portions of the *Odyssey* and *Iliad*, of Euripides, Hippolitus, Theocritus' *Idyls*, of Aristotle's *Analytics*, of Gregory and Basil, and of the *Psalms* and *Gospels*, there were found a new fragment of Sappho, a fragment of the lost *Melanippe* by Euripides, an epos which celebrates the combats of the Blemyans, with passages of singular beauty, and, above all, important fragments of the *Politics* of Aristotle."

**SIOUT and RIFA.**—*Tombs.*—Mr. F. L. GRIFFITH is preparing a memoir on the tomb-inscriptions of Siout and Rifa (nine miles south of Siout). In case any Egyptologist intends during the coming season to work at these tombs, Mr. Griffith can supply proofs of his plates (twenty) for 7s. They will be ready in November. Application should be made to him at the British Museum. Students should bear in mind that no serious work can be done at these tombs without a ladder, which should be at least twenty-five feet high, light, and in three joints.—*Academy*, Aug. 25.

#### ALGERIA.

**CHERCHELL and THINGARD.**—*Baths and other discoveries.*—At the sitting of June 15 of the *Acad. des Inscriptions*, M. de Vogüé communicated a

report of M. Waille on the excavations of Cherchell, which resulted in the discovery of baths built probably under Caracalla: a reduced copy, but still important and luxurious, of the analogous monuments at Rome. A considerable number of antiquities were found there. The most numerous inscriptions belong to the reign of Caracalla. In another place a Christian sarcophagus was found with basreliefs representing the Adoration of the Magi and the Three Youths in the fiery furnace. He also called attention to the important discoveries made for some time at Thingard by M. Duthoit, the results of which have surpassed anything that has yet been done in the French colonies: "It is the resurrection of a whole city, which recalls the marvels of Pompeii. An entire quarter has been unearthed, with its streets, its pavement with its ruts, its forum, triumphal arches, and shops."

—*Cour. de l'Art*, 1888, No. 26; *Paris Temps*, June 18.

*Neo-Punic inscription.*—At the sitting of June 22, M. PHILIPPE BERGER presented a tentative interpretation of a neo-Punic inscription which was found at Cherchell and given to the Louvre by M. Schmitter about ten years ago. It is composed of eleven lines engraved on the base of a statue of king Mikipsa. M. Berger has succeeded, up to the present time, in deciphering only the beginning and the end, which he proposes to translate thus:

"Sanctuary [of Khnum] life of the living. Mikipsa, king of the [Ma]sylians, glorious ruler of numerous countries, the king, the beneficent.

"Has erected for him this statue for . . . his tomb, Iaazam, son of Iasgug-tan, son of Bogut, son of Masinissa, placed over the sacred things."

At the close: "Fecit Gaius, son of N. . . ."—*Revue Critique*, 1888, No. 27.

## TUNISIA.

*CARTHAGE.*—*Christian Sarcophagi.*—Several fragments of Christian sarcophagi have been found, adorned with basreliefs, which are of especial interest because in Africa they are extremely rare. Two of these fragments bear the Good Shepherd; others have the Orante, the Multiplication of loaves, and the Healing of the Leper.—*Revue de l'Art Chrétien*, 1888, p. 404.

*TUNIS.*—*The new Museum.*—The new Alaoui Museum at Tunis was inaugurated May 4: it occupies, at the Bardo, the site which Mohammed-Bey had reserved for his harem. The vast location was appropriated for it in 1885 by a decree of the French minister, and since then M. de la Blanchère has directed its formation. The epigraphic collection, consisting of Punic, Libyan, and especially Latin inscriptions, together with a few fragmentary sculptures, occupy the *patio*. The neighboring hall is mainly devoted to mosaics, the floor being occupied by the magnificent mosaic of more than 140 square metres found at Soussa in 1886, representing Neptune surrounded by marine divinities. There are also some

statues and cases full of sepulchral objects, Phoenician and Roman. Other sections are about to be organized, viz., section of industries of the country, section of ethnography, and finally a Museum of Fine Arts by the side of the Archæological Museum.—*Cour. de l'Art*, 1888, No. 21.

#### MALTA.

We have received the following letter from Hon. JOHN WORTHINGTON, American Consul at Malta, whose interest in archæology is very praiseworthy. If his example were followed by our consuls at the points where archæological discoveries are made, especially such places as possess no regular means of publication, the cause of the science would be greatly benefitted.

*“Malta, July 31, 1888:* Last March, I heard that the remains of an ancient building had been discovered on this island, in the neighborhood of Micabiba, in the lands called *Nadur*; and bearing in mind the interest taken in Ancient Malta by the *American Journal of Archaeology*, I at once had an interview with Dr. A. A. Caruana, the eminent Maltese scholar and archæologist, and requested him to furnish a paper on the Micabiba discovery for the use of the *JOURNAL*. The Doctor consented and has handed me the paper<sup>1</sup> together with two sketch-plans of the remains of the building unearthed, and of the curious crushing olive-oil (or wine) mill found within. The memoir and sketches I herewith forward.

“You will be interested to know that Dr. Caruana is about to make a survey of the hill of Coradino, on the southeastern shore of the Grand Harbor, where it is hoped that more megalithic remains will be discovered. This hill has already yielded to the archæologist a rich harvest.

“The Doctor, in one of his recent excursions to the adjoining island of Gozo, acquired for the Museum of Malta (which now forms part of the Public Library) a private collection of ancient pottery and glass objects, in a good state of preservation. Remarkable among the latter is an iridescent square urn with bottle-shaped neck and flat bottom, still containing ashes and fragments of human bones. These articles belong to the latest epoch of the Roman Republic and are interesting for their unusual shapes, even in Roman varieties: they were found many years ago in the outskirts of the ancient city of Rabato, Gozo, and in the lands called *Tal Varingia*, and formed part of a private collection. Through Dr. Caruana's efforts, the Public Museum is gradually increasing the number and value of its contents, all of Maltese origin or discovery. If all the many private collections in the islands could be united in one building, Malta would possess a museum valuable for the study of the ancient history of these islands. Finds are con-

<sup>1</sup> This will be published in the next number of the *JOURNAL*.

tinually made at Notabile—better known as *Citta Vecchia*—the most ancient fortified town in Malta. Rabato is that part of Notabile that lies outside the walls, and is reported to be, just now, the scene of an interesting discovery, thus chronicled in a Malta newspaper: 'It appears that the entrance to spacious Catacombs has been discovered under a house in Strada Collegio, Rabato, in the property of Canon Cachia. The Catacombs present a resemblance to those of St. Agata, in the same locality, save that the graves are in better preservation, and some of them are exceptionally well executed, containing terracotta covers and ornaments. An immense quantity of bones has also been discovered, together with several terracotta lamps and a Venetian cup, 12 inches high, the style and manufacture of which are entirely new among our antiquities. The explorations continue.'"

---

## ASIA.

### TURKESTAN.

**TASKKEND.**—*Tombs.*—A letter from Professor E. Muller dated Taskkend, Nov. 29, 1887, tells of the opening of a series of tombs in mounds situated on a hill 3 or 4 kilom. from Taskkend. The tombs are simple chambers dug in the *loess*, with an elliptical vault, about two met. long and 80 cent. wide and high. After the body and terracotta vases had been placed within the tomb, it was filled with earth. The handles of some of the vases were ornamented with rude figures of animals.—*Revue d' Ethnographie*, Sept.–Dec., p. 516.

### MESOPOTAMIA.

**ABU-HABBA** (Babylonia).—*Archaic contract-tablets.*—M. H. POGNON, the well-known Assyriologist, communicates to the *Journal Asiatique* (April–June, pp. 543–47) the discovery, near Abu-Habba, of a great number of inscribed bricks—mostly contract-tablets—belonging to the earliest dynasty of Babylon. For several months, almost all the dealers in antiquities of Baghdad had been selling them by wholesale. A few bore the names of the first two kings of the dynasty, Hammurâbi and Samsu-ilâna: those bearing the names of Ammi-ditana and Samsu-ditana were more numerous; but the greater part had that of Ammi-zadûga. A great many bore no royal names, but certainly belonged to the same early period. The name Ammi-zaduga (translated on one list "just family") is proved by the orthography of these inscriptions to be certainly Shemitic, *zaduga* = Heb. *zadiq*, Syr. *zadiq*, Arab. *sâdiq*, Eth. *sedeq*. M. Pognon also claims a Shemitic origin for the names *Ammi-ditana* (*ditânu*, Assyr. for "prince") and

*Samsu-ditana (ammu, "family").* Although he considers the entire dynasty to be Shemitic, M. Pognon believes it Arabian or Aramaean rather than Assyrian; that it is, in fact, a foreign dynasty.

**TELLOH=SIRPURLA.**—M. AMIAUD communicated to the *Acad. des Inscriptions* (June 22) his studies on the inscriptions of Telloh which have enabled him to arrive at precise conclusions on some points which have remained doubtful. Thus, it had been noticed that, in several texts, mention was made of the sanctuaries of certain divinities, indicated as being situated in localities other than Sirpurla, such as Ghirsu, Nina-ki, Uru-azagga. It was surmised that these names represented as many distinct cities: it was even proposed to identify Nina-ki with Nineveh. M. Amiaud has reached the conclusion that all these names, on the contrary, only represent so many suburbs or quarters of the city of Sirpurla.

M. Amiaud has succeeded in deciphering a much-worn inscription in which he reads the name of Uru-Kaghina, king of Sirpurla, which hitherto has been known from only two monuments.—*Revue Critique*, 1888, No. 27.

## ARABIA.

**EPIGRAPHIC EVIDENCE FOR THE ANTIQUITY OF ARABIAN CULTURE.**—At a meeting of the Vienna Academy of Sciences, Professor D. H. Müller presented a work entitled *Epigraphische Denkmäler aus Arabien*, which contained the epigraphic material gathered by J. Euting during his travels in Arabia in 1883 and 1884. These 950 inscriptions fall into three classes. The first includes the *Minyan* monuments of *El Öla* which belong to the period in which female regents ruled the tribes of North Arabia, *i. e.*, at about the time of Sargon II of Assyria. The second class, the *Lihjan* inscriptions, is very important for historic, linguistic, and graphic reasons. They prove the existence of a North-Arabian written language 1000 or 1200 years before Mohammed. The Thamudites are to be considered as their authors: this people was already mentioned in one of Sargon's inscriptions, was known to the classical geographers, and disappeared from the scene only shortly before the advent of Mohammed. This people calls itself *Lihjan* in the inscriptions, and its Kings, *Kings of Lihjan*. The third class, called the *proto-Arabic*, consists merely of short inscriptions, probably executed by caravans.—*Berl. phil. Woch.*, 1888, No. 28.

**YEMEN.**—*Inscriptions.*—M. ED. GLASER, who is exploring the Yemen for the third time, from the triple point of view of geography, archaeology, and epigraphy, writes, under date of March 30, that he has already collected 214 inedited inscriptions, 88 of which are at Ma'rib, the capital of the ancient kingdom of Sabā'.—*Revue Critique*, 1888, No. 22.

## PALESTINE.

IDENTIFICATION OF MEDIAEVAL CANALS.—At the April meeting of the *Société Asiatique*, M. Clermont-Ganneau proposed to identify the canals of the territory of Acre called *Damor*, *Cabor*, *Broet* and *Tatura*, mentioned in a map of the crusades of the XIII cent., with the present villages of *Dâmodân*, *Kâboul*, *Berouâ* and *Tamra*.—*Journal Asiatique*, April–June, p. 535.

JERUSALEM.—*Recent Discoveries*.—In addition to the discovery of the Byzantine pavement which stood before the group of Constantine's churches at Jerusalem, reported in the January issue of the Palestine Exploration Fund, Herr Schick has sent, for the current number, an account of his further discovery of three granite columns *in situ*, another Byzantine pavement, and the supposed ditch of the long-contested second wall of the city. The three broken granite columns are to the north of the Byzantine pavement, and close to some steps leading to the Koptic convent. These three columns, with a fourth removed about twenty years ago, together with the remains of a pier or stone jamb now laid bare, formed in the Byzantine period the Propylæum of Constantine's church. The columns probably extended further north, but this fact cannot be ascertained on account of the buildings. The wall which now closes the space between the columns was apparently built by the Crusaders. To the south is an old wall, partly Jewish, but principally Byzantine. The lower part of the western wall of the Propylæum is built with drafted stones, and is also of Jewish masonry; higher up it is of Byzantine masonry. This, according to Herr Schick, was the east wall of Constantine's basilica. The southern wall of the basilica was also built on old Jewish masonry, which forms a slightly obtuse angle with the east wall. This angle and the lowest course of stones in the wall are Jewish; the stones of the upper courses are smooth, smaller and Byzantine. Sir Charles Wilson, however, is of opinion that the granite columns may have been part of the main street of the Roman *Ælia*, which, in all probability, was adorned with columns, as in the similar cases of Samaria, Seythopolis, Damascus, Gadara, *etc.* Moreover, he thinks the ancient masonry now uncovered is not Jewish. In tentative excavations made by him on the same site in 1865 he came to the conclusion that the existing remains belonged to some old church (a very fine font or basin of white marble was found at the same time), a reconstruction after Constantine's churches had been destroyed, probably of the Crusading period.

South of the southern wall of the newly disinterred basilica, Herr Schick has discovered a fine platform, paved with very large, flat, smooth stones. From this raised platform broad steps lead down to a similarly paved platform 9 ft. below. Towards the north, on the site of the conjectured Propylæum, a pavement has been found formed of large stones, exactly laid, with

good joints; the upper surfaces are very smooth, as if originally polished. About the middle of the pavement stands the so-called Greek arch already known to travellers. The Byzantine pavement now unearthed is a continuation of that already discovered and figured in the *P. E. F. Quarterly Statement* for January (JOURNAL, p. 86). The original Byzantine pavement, therefore, must have formed at an earlier date a large, free, and open place, or, in other words, a "forum." In the *Assise de Jerusalem* we read that in the thirteenth century there were several market streets in Jerusalem, one of them being an arched market (*la Rue Couverte*) leading to the monastery of the Holy Sepulchre. In this street the Syrians sold cloth, and candles were made. The ruins of these arched shops have now been identified by the German architect. Sir Charles Wilson thinks this pavement may be part of the street of the city of the ancient *Ælia*, the upper part possibly connected with the platform of the pagan temple that preceded the church of Constantine. The lower pavement, he remarks, is on the same level as the floor of the rotunda in the Church of the Holy Sepulchre; the upper one at a slightly lower level than the floor of the Chapel of the Exaltation of the Cross, which is almost due west of it.

If the identifications of Herr Schick are correct, our guide-books to Jerusalem will have to be rewritten. But for the opposition made by the Russian authorities he would have continued his investigations; and now the committee of the P. E. F. have taken steps to bring the excavations to completion by working in coöperation with the Russian society. The Byzantine pavement and structures now identified by Herr Schick appear to occupy an irregular area of about 170 ft. from east to west and 120 ft. from north to south.—*Athenaeum*, June 9.

*A Roman milestone near Jerusalem.*—M. CLERMONT-GANNEAU writes to the *Athenaeum* (July 7) in regard to two Roman milestones. The first, which is without inscription, is at the second mile on the ancient Roman road leading from Jerusalem directly north towards Djifné (Gofna) and Nâbulus (Neapolis), which was originally entirely marked out by milestones. At the fifth mile is another milestone whose inscription was partially read by Mommsen and Detlefsen in the *C. I. L.*, III, 117, and dated 162 A. D. The last three lines are now read for the first time as: M. P. V. | ATTO. ΚΟΛ. ΑΙΛΙΑC. ΚΑΠΙΤΩΛ. | MIA. ε. The end is thus in Greek, not in Latin; the sigla for *millia passuum quinque*, being followed by *ἀπὸ Κολ(ωνίας) Αἰλίας Καπιτωλ(ίας) ΜΔ.* ε, "five miles from the Colony of Aelia Capitolina" (Jerusalem). This fact aids in identifying the site of Rama as *er-Rám*, which is one mile N. of this milestone, or six miles north of Jerusalem, where Rama is placed by Eusebius and Hieronymos.

## PHOENICIA.

**SAÏDA=SIDON.**—At the close of April, Hamdi-Bey and Demosthenes Baltažzi recommenced the excavations at the necropolis in five different places. The first researches disclosed an anthropoid sarcophagus of white marble, anciently violet, but in perfect preservation, also iron rings which belonged to coffins.—*Rev. Arch.*, 1888, p. 387.

## SYRIA.

**SINDJIRLI.**—*Cuneiform Inscription.*—The German expedition which has been excavating this spring on the site of the Hittite palace at Sindjirli, in Northern Syria, has discovered among the Hittite sculptures a long and well-preserved cuneiform inscription.—*Academy*, July 21.

## ARMENIA.

**VANNIC MONUMENTS.**—Mr. F. C. CONYBEARE writes to Professor Sayce (*Academy*, July 21): “I found at **EDSCHMIADYIN** seven or eight cuneiform blocks. I also went to **ARMAVIR**, the old Armenian citadel whence they came. Excavation would, I believe, bring many more such blocks to light. Lately the peasants there have dug out a Cyclopean wall composed of huge blocks, neatly cut and laid together without cement. It encompassed the top of the hill on which the citadel was built, and I saw about 100 yards of it uncovered. In one place the mouth of a passage or gallery running into the hill has been brought to light. Such a gallery must lead to chambers cut in the heart of the hill. It is made of very neat masonry. As it was filled with soil to within 18 inches of the roof I could not enter it. The peasants have excavated the wall to depths varying from 6 to 12 feet, intending to roll the stones down the hill-side for their own uses. They have deported a number of blocks, about one meter in size each, to the neighbouring village. Luckily the police have put a stop to this vandalism. I saw one block only *in situ* which appeared to have had cuneiform writing upon it, but the characters were utterly effaced.

“At **ANI** also I saw Cyclopean remains in the shape of huge dolmens of unwrought stone. I counted fifteen of them. In three cases there are two side by side, proving that they were not domestic hearths. In all the accounts I have read of Ani I find no notice or explanation of these remains.”

## ASIA MINOR.

**PROFESSOR KIEPERT'S TRIP IN ASIA MINOR.**—Professor Kiepert, who is now on a trip through parts of Asia Minor, writes from Adramyti in June. He is travelling with Dr. Fabricius. At the end of May they visited im-

portant ruins near Mesemla, including two theatres with rows of columns still standing, and a well-preserved gate with two towers built of colossal stones. Professor Kiepert expected to return to Berlin in July.—*Berl. phil. Woch.*, 1888, No. 28.

**LESBOS.**—*The Cities of Arisba and Eresos.*—At the June meeting of the Archæological Society in Berlin, Professor Curtius presented, on the part of Dr. R. Koldewey, the plans of the cities of Arisba and Eresos in Lesbos. The ancient Eresos is surrounded by a polygonal wall with five gates, which encloses the declivities of the mountain, following the crests of the lower heights that surround its base. It is an instructive example of a wall-zone around the base of a hill, and is comparable to Polymedion in the Troad, whose ruins were lately discovered by Joseph Thacher Clarke (cf., also, the nine-gated Pelargikon in Athens).—*Berl. phil. Woch.*, 1888, Nos. 29-30.

**MAGNESIA** (near).—*Mount Sipylos—Tantalos, Kybele, and Pelops.*—Carl Humann has an interesting paper on Mt. Sipylos in the Athens *Mittheilungen*, in which he shows the absurdity of Mr. Schweistal's claim to the discovery of the celebrated Niobe (*Gazette Arch.*, XII, p. 213). Herr Humann has discovered the real Kybele, and also the throne of Pelops, as well as a number of ruins of early dwelling-places on the plateau, which, if cleared of *débris*, would yield, in his opinion, interesting early pottery. He gives a plate of the seated Kybele. He believes he has identified the akropolis of Tantalos.

**PERGAMON** (neighborhood of).—Herr C. SCHUCHARDT, continuing his communications to the Royal Academy of Sciences in Berlin (already noticed on p. 87 of the JOURNAL) regarding the ruins in the region around Pergamon, spoke of the discoveries made by him during July, August, and September of 1887. The ruins of Atarneus, with its triple wall and towers, were examined and a plan made. In the Kara-dagh region, on a tongue of land near Adjano, was found a ruined city (Kane?) with two harbors. Its akropolis was on a hill called Tschifut-kaleh. A line marked by three forts connects it with Pergamon. Fourteen forts and towers were found in this region, all of Hellenistic times. Northward from Soma to Kiresen, at regular intervals of between two and three hours, were small settlements, probably Roman camps. From Klinik southward to Saritscham was an unknown region in which many fortified places were found: most imposing was a site at Mamurt-kalessi, near Karalan, whose temple is a mass of ruins so that its plan cannot be made out. But, from the ruins lying about everywhere, the style is seen to be Doric of the Hellenistic period. It was found that, to the W. and S. W., the Hyrkanian coast and as far as the sources of the Kaikos was possessed by Macedonian colonies before the rise of the Pergamenian power. In September, the investigation of the Aiolian coast was commenced. On the small peninsula of Tschifut-kaleh the site

of Grynon was recognized. The lower prehistoric town of Usun Hassanli was surveyed, so much more interesting than that further to the West. Sayce wrongly calls it Hittite. A half-hour to the South, opposite the town, is a prehistoric nekropolis in which the graves are built in circular strata, as at Mykenai, and are supported on the side of the declivity by Cyclopean walls.—*Berl. phil. Woch.*, 1888, No. 26.

**SMYRNA** (near).—*Pelasgic Fortress*.—A Belgian archæologist, M. MARTIN SCHWEISTHAL, who went to Asia Minor to explore Mount Sipylos, so famous in Greek mythology, has just discovered, in Yamandar-dagh, near Smyrna, a vast Pelasgic fortress, comprising a citadel with three fortified walls, and many other constructions the purpose of which is unknown. M. Schweisthal, who was accompanied by Dr. K. Bursch, of Kiel, proposes to study, in detail, this fortress more than three thousand years old. M. Schweisthal is also able to state the existence of a long strategical line of fortifications, designed to guarantee Mount Sipylos from invasion.—*Cour. de l'Art*, 1888, No. 37.

*Colossal bust of Apollon*.—A correspondent, writing from Constantinople to the *Frankfurter Zeitung*, states that a white marble bust of Apollo has arrived there lately from Smyrna, along with other antiquities found in the course of excavations in the neighborhood of that city. The bust is of about twice the natural size, and of wonderful beauty. Connoisseurs assign it to the school of Praxiteles. A head of Juno and one of a Roman Emperor are among the sculptures found.—*London Times*, April 23.

**TRALLEIS**.—*Sculpture*.—In the upper part of the city some workmen found two important pieces of sculpture: one is the statue of a draped female, double life-size, headless and armless; the other is an admirably-preserved colossal bust, made the subject of a paper by M. Collignon in the *Revue Arch.* for May-June (pp. 289-95; pl. XIV): though very effeminate, it is judged to be a head of Dionysos.

#### KYPROS.

Mr. T. CHAMBERLAIN through Comte de Mas-Latrie communicated to the *Académie des Inscriptions* (June 1) two monuments of the Middle Ages recently discovered in the island. Both are important for the history of the Christian kingdom of Kypros. One is the tomb of a son of king Hugues IV of Lusignan, the other that of Adam of Antioch, Marshal of the kingdom of Kypros in the XIII century.—*Revue Critique*, 1888, No. 24.

**AMARGETTI** (Papho).—Mr. Hogarth writes under dates of May 19 and 23 concerning the excavations which he is conducting for the "Cyprus Exploration Fund:"

"We have now had nine days' dig in various quarters in and about this village, and have, I think, discovered the two main facts about it—its an-

cient name and its peculiar cult. While making trials elsewhere, I have dug consistently in the vineyard whence the antiquities for which the place has been long known in the district seem almost without exception to have come, and from it have unearthed about a hundred and twenty objects, mostly statuettes, whole or fragmentary, made of very soft sandy stone, and often of the rudest workmanship. Many have decided phallic characteristics, others hold a bird or bunch of grapes in the left hand, and generally an apple in the right; the same bird appears by itself in many instances, and when large appears to be a dove. Among the find are a number of terracottas, many of which one would have called archaic if their surroundings were not so distinctly late; and eleven bases on which inscriptions are cut or roughly scratched. Of these, nine, and probably ten, bear a dedication to *Opaon Melanthios* (Ὀπάον Μελανθίῳ), from which I conclude that the name of the place is Melantha or Melanthos. Possibly a trace of the name survives in the neighboring Marathounda or Malathounta.

"That the place was quite small and rustic appears from the character of such remains of buildings as I can find. In the present village of Amargetti I have found some walls of late date only, in digging near which I obtained three specimens of the *μαυροίθια* for which the place is famous; they turn out to be little bronze figures of quite late period. The tombs lie on the steep rocky hill north of the site, but, as might be expected from the rustic character of the other remains, their contents do not repay much exploration. I have planned and photographed the site, and out of two or three hundred *disjecta membra* have selected all that were in any decent state of preservation or seemed to have any significance. With, perhaps, two exceptions, the inscriptions are certainly not early. I made out an inscription scratched on the drapery of a statuette over the right leg, thus:

ΛΙΓΑΤΤΟΛωΝΙΜε | ΛΑΘΙωφΑΛΙΑΙχΟC | // | // | // | // | // | // |

Ιτυ' Ἀπόλωνι Μελαθίῳ φαλαιχος [εὐ]χ[ην].

As it comes from the same spot as all the others, it seems probable that the full title of the god of Melantha was Apollo Opaon. Apollo Hylates was worshipped in early days at the neighboring Drimu (*vid. Cyproite inscription from there*), and is perhaps, under one form or another, the dominant divinity of this hill-country. I found three sites not marked in the Ordnance map—one near Praetori, and two (one of which is, I think, a small temple) near Pentalia."—*Athenaeum*, June 16.

## EUROPE.

### GREECE.

**FRAUDULENT EXPORTATION OF ANTIQUITIES.**—For some time, the trade in Greek antiquities with Paris and London has been on the increase,

notwithstanding the law against it. It was lately discovered that a well-known Athenian lawyer sent, every year, large lots of works of art to a go-between living in Paris on the Champs-Elysées. Among the latest works is a bust of Athena in Pentelic marble catalogued as recently discovered at Athens, as having on its head a crown enclosing a miniature representation of the Akropolis, with the Parthenon, Erechtheion, *etc.*, and as being a work of about 200 b. c. It must be a barefaced forgery. Mr. Manolopoulos, vice-consul of Greece in Paris, was charged by his government to make an enquiry. In consequence, a committee was sent to Paris to demand the seizure of the exported works, and a number of Tanagra statuettes were confiscated in one house, in another, ancient jewelry of great value and vases of the best period, while a third person returned three cases of antiquities. Enquiries are continuing.—Paris *Temps*, May 26; *Rev. Arch.*, 1888, p. 365.

**NEW NAMES OF GREEK VASE-PAINTERS.**—The exhibition at the Burlington Fine-Arts Club, London, of Mr. van Branteghem's collection of Greek vases is quite a revelation. Two of his masters—**OIKOPHELES**, an archaic artist, and **XENOTIMOS**, a red-fig. painter of fine style—are hitherto unknown.—*Class. Review*, June, 1888, p. 189.

**TWO IMPORTANT WORKS** on the antiquities of the Grecian islands *Leros* and *Pholegandros*, the former by Dr. Oekonomopoulos and the latter by Mr. Charkilaou, have just appeared in Athens.—*Athenaum*, Sept. 8.

**AMORGOS** (Island of).—The following additional details are taken from the Report addressed by M. GASTON DESCHAMPS, who directed the excavations, to the Director of the French School at Athens. The excavations lasted from Feb. 16 to April 11, and were successively carried on at three points, (1) the akropolis of Minoa and the village of Katapola; (2) the akropolis of Arkesine at Kastri; (3) at Vighla, near the village of Tholaria, the supposed site of the ancient Aigiale:—**MINOA**.—*Architecture*.—A small monument 5.25 met. wide of hard gray stone; a flight of 5 steps leads to a vestibule in front of a rectangular chamber. *Katapola*.—A trench opened near the church of the Virgin along a row of three columns, still standing, brought to light, at two points, a mosaic pavement which belonged to a Byzantine church or perhaps to a Roman building. At the same spot was found a Doric capital in black marble, whose flat and retreating echinus is compressed under the abacus; also an Ionic base and two capitals. Ross places here the site of a temple of Pythian Apollo.—*Inscriptions*.—Among the inscriptions is a decree of the Samians living at Minoa in favor of Hegesaretē, daughter of Ainesekrates, containing new details regarding the calendar of Amorgos and the religious affairs of the city (62 lines).—*Small objects*.—On the akropolis, below the monument above mentioned and near the Pelasgic wall, were found a large number of small objects: fragments of figurines, vases, inscribed handles of amphorae,

lamps, glass objects, weights, terracotta pyramids, discs, needles in bone and ivory. To be noted are a terracotta mask of good workmanship, and a circular plaque with a relief of the combat of a warrior and an amazon; also a tomb containing bronze fibulae and bracelets, and a gold fibula.

**ARKESINE.**—Explorations were much limited by the prevalence of cultivated land, on the spot where a three-sided altar and two marble heads were found last year. Work was almost exclusively confined to the narrow plat-form of the akropolis where some inscriptions were found, notably an archaic one in boustrophedon. The marble heads (now in the Museum at Athens) were of Asklepios and Hygieia, of good art of the Alexandrian period, IV century B. C., that of Asklepios being similar to one in the Brit. Mus. called Asklepios by Brunn, and Zeus by Overbeck. **AIGIALE** (Vighla).—A marble block bearing the name of *Apollon Prophylax*; the lower part of a draped statue; inscribed handles of amphorae; coins; fragments of vases, etc.; a dedication to Eileithyia, and two lists of epheboi and gynasiarchs.—*Bull. Corr. Hellén.*, April, 1888.

**ARKADIA.**—Near the large bridge on the road between Tripolitza and Mylo in Arkadia, a peasant, in digging, has found various antiquities. Amongst these is a bronze statuette, without feet, but otherwise well preserved, representing Artemis stretching a bow and with a quiver slung on her back. It is of a good period.—*Athenaeum*, July 28.

**ATHENS.**—**EXCAVATIONS ON THE AKROPOLIS.**—The excavations on the Akropolis are being carried under the museum, by means of shafts sunk both inside and outside the building. This southeast corner of the Athenian rock-fortress had never yet been explored. Among the objects unearthed on this site is the fragment of a vase, with the inscription of the artist Nikosthenes.

In April and May, to the S. of the Parthenon and W. of the Museum, excavations were carried down to the rock: just above it was a layer of earth, two met. deep, anterior to Kimon's Parthenon, which contained only very early objects. Here were found the foundation-walls of some Pelasgic houses, of quarried stone and clay bricks, over against the wall built, during and after the erection of the Parthenon, from remains and fragments. Various fragments of vases painted in the Mykenai style were found among them, but the most curious discovery was that of a store of implements in a recess in one of the walls. It comprised a hammer, ten hatchets, four chisels, a file, two knives, a lance-head, a sword, and some other objects, all of bronze, with fragments of wooden handles in some cases adhering. The find has just been noticed in the *Bulletin* of the French School, and in the *Mittheilungen* (vol. XIII, 1) of the German School. By the S.W. corner of the museum a large and well-preserved piece of the old Pelasgic city-wall came to light. This, together with the piece previously found to the W. of

the museum, shows that the entire S. E. corner of the citadel was surrounded by a strong Pelasgic wall still preserved wherever it lay inside of Kimon's wall. The remaining fragments follow the formation of the rock, and it will probably be possible, at the close of the excavations, to reconstruct the entire ancient circuit of wall.—*Athenaeum*, June 9, 23.

In this S. E. corner are now evident three superimposed strata corresponding to as many historical and archaeological periods: (1) the Pelasgo-Mykenaian stratum; (2) a tufa-bed supported by a wall which stops at a distance of about ten met. from the Akropolis rampart, and is full of constructions and sculptures of the same material, anterior to the Medic wars; (3) the third stratum of Kimon, formed of transported earth and blocks, in which the few fragments that have been found are of marble.—*Revue Études Grecques*, 1888, p. 240.

Another figure of poros stone is much under life-size, and lacks its head, arms, and legs from the middle of the thighs (height 27 cent.). The shoulders are broad, the waist small, and the hips immense. The figure turns to the r., advancing the r. leg. It is robed in two garments. The under one is a close-fitting tunic, apparently of soft leather, covering the shoulders (not the arms) and moulding the body to the hips. It is painted blue, and ends in a wide red border: the seams are marked by lines of dots painted red. Over this is a singular garment: a skin of an animal falls from the left shoulder in a narrow strip, encircles the body to right and left, and finally falls in front: it is painted a bright red. This figure was still attached to the piece of poros out of which it was cut as a high-relief.

Two days after the discovery of this piece, was found a female head in poros, 13 cent. high, with flat smiling face, large eyes, and long wavy hair that falls on each side in two masses. M. Kabbadias thinks that it belongs to the previous figure, which he calls an amazon.

Many fragments of a serpent's body, in poros, have come to light in addition to those already found.—*Bull. Corr. Hellén.*, April, pp. 334-36.

*Small bronzes.*—The collection of small bronzes has been enriched. None of the objects newly discovered can compare for artistic merit with the statuette of Apollon mentioned in the *Bull. Corr. Hellén.*, for March, but the following are of interest: a nude man, very muscular, in the act of throwing a stone; several griffin-heads, one of which is of large dimensions and like those of Olympia; a bronze plaque with four lines of a very ancient inscription (in which the *koppa* is used) regarding the treasurers of the goddess.—*Bull. Corr. Hellén.*, April, p. 336.

A bronze Athena Promachos of the VI cent. is of interest. It bears the inscription, Μελησώ ἀνέθηκεν δεκάτην τ'Αθηναῖς. A striking feature is the enormous crested helmet, in itself half the height of the remainder of the figure.—*Journ. Hellenic Studies*, 1888, p. 124.

To the same series of small bronzes belong the following pieces. Statuette of a youth standing with both hands raised, nude and with uncovered head (cf. *Jahrbuch*, I, pl. 9; II, p. 95). Statuette of a standing youth, 27 cent. high, holding an attribute in both hands; in type it is Aiginetan, and it shows greater excellence in conception than in execution: it is of the usual "Apollo" type, and is considered by Kabbadias to be a *chef-d'œuvre* of advanced archaism. A very archaic but carefully-executed little figure is that of a centaur, bearded and running to the right, whose fore-legs are still human. One of the best preserved is the statuette of a bearded man in the position of the "Jupiter tonans," but holding a stone.—*Mittheil. Athen.*, XIII, 1, p. 108.

Lying on the bare surface of the rock was found a *red-figured vase*. Among other discoveries are (1) an archaic marble female head, half-life-size; (2) a fragment of a marble slab with an inscription painted in red letters ΛΥΣΙΑΣ ΚΑΛΟΣ; (3) a terracotta tablet with chariot race; (4) rim of a black vase with the inscription Ορειβέλος εποιεσεν Φιέρος τες Αθε[νας]; (5), in the midst of a heap of poros chips, a wedge-shaped four-cornered pointed stone with the inscription Ανσιθ[εος] Μικι[ωνα] φιλι[ν] φεσι μα[λισσα] τον εν | τει πο[λε]ι αν[δρε]τος | γαρ εστι. From the form of the letters Kabbadias judges this inscription to belong to the middle of the fifth century, though it possibly may antedate the Persian wars.—'Αρχ. Δελτίον, March.

On May 17, according to the Έφημερίς, there were found: (1) the Amazon of poros stone, one-third life-size, mentioned above; (2) the head of a bearded man of the same size, also of poros; (3) an archaic bronze charioteer—all in good preservation. The bearded head (2) is less than life-size, and was affixed to the body by a spike. The hair is divided in the centre and falls back in a mass of fine curls cut square on the neck, and is bound by a ribbon. The mouth is shaven, and of delicate shape; the beard is left on the cheeks and chin. The eyebrows, eyelids and iris are painted black.—*Berl. phil. Woch.*, 1888, No. 23; *Bull. Corr. Hellén.*, May–Nov., p. 433.

Among the sculptures are, also, a small bronze group of a man riding on a dolphin; the half of a colossal head in poros which fits into a previously-found fragment.—'Αρχ. Δελτίον, April: cf. *Berl. phil. Woch.*, 1888, No. 25.

*Inscribed bronze Tablet.*—Between the Akropolis Museum and the southern outer wall, was found a very old bronze plate, with holes for nailing up, which contains the beginning of a dedicatory inscription of the sixth century: [Η]οι ταμια τάδε χαλκία . . . | συλλέξαντες Διός κρατερ[όφρον κούρη διέθηκαν;] | Ἀναξίων καὶ Ενδίκος καὶ Σ. . . . | καὶ Ἀνδοκιδῆς καὶ Λυοίμα[χος. . . .] The most characteristic letters Θ and Η are not present: the presence of the *koppa* (Ϙ) is remarkable, and as it is very rare in Attic inscriptions, and as the only two instances on stone are boustrophedon, it is probable that this bronze tablet dates shortly after the change from boustrophedon writing

to that from left to right: *cf.* also the form  $\geq$  for the  $\sigma$ . The date seems to be the middle of the sixth century.

Between the Parthenon and the southern wall of the Akropolis, part of a fluted column has been found with the inscription Πύθις ἔποισεν. Ἐπιτέλες ἀνέθεκεν διπαροχὴν τῷ Ἀθηναῖ. Further objects of interest are (1) a headless and footless bronze statuette of Athena; (2) a black-figured vase with a picture of a spring inscribed Καλυρόε. In the same region four small tombs were found.—*Αρχ. Δελτίον*. May.

*Sepulchral Stele*.—An immense stele, two met. high, has been seized in the house of Epam. Skarvouri. It represents, in relief, two women clasping each other's hands in the presence of a bearded man and a young female attendant: the style is fine and the preservation good.—*Ἐφημεῖος*. Apr. 21.

According to a telegram from Athens, July 17, a basrelief was discovered that day on the Akropolis, in excellent preservation, representing Athena helmeted and leaning on her spear. The peculiarity reported is that the goddess bears an unmistakable expression of sadness, which is said to be hitherto unknown.—*Academy*, July 21.

*Archaic marble sculptures.*—Among the early sculptures in marble lately found on the Akropolis are some of remarkable interest and beauty: (1) a beardless male head, less than life-size, with cavities for eyes (orig. filled with glass or metal) and curiously arranged hair, which after undulating toward the metal circle that surrounds the head is twisted around it and falls in curls forming a sort of crown, while in front it is tightly frizzled. The chin is strong, the lips thin, the nose and ears delicate, but the face is expressionless. It seems a work of the first years of the v cent., still slightly savoring of archaism. It has been fitted by M. Kabbadias onto a torso found near the Parthenon in 1866, to which A. Furtwängler had added another head in 1878. M. Lechat, in the *Bull. Corr. Hellén.*, p. 435, doubts, for several good reasons, the correctness of this recent restoration and prefers the former by Furtwängler, especially because the head is that of a youth older than the torso. (2) In 1886, M. Studniczka (*Mittheil.*, p. 185) recognized a large marble statue of Athena in the museum to be the central figure of a gable-group. Some more pieces of this statue have come to light: part of the right shoulder and the right foot and fore-leg, which indicate an attitude of rapid motion. (3) Between the museum and the wall of Kimon has been found the white marble statue of a Nikē, winged and running. It is headless and footless and partly armless. The bust is facing, while the lower part is in profile. The hair, painted red, filled the back of the neck and the shoulders between the wings. The garments were a close-fitting tunic with short sleeves and a mantle that falls in regular folds, the border of which is painted. It is of advanced archaic art. (4) A fragmentary female statue, less than life-size, recently excavated was found to fit

exactly to a head already in the museum. It is of the usual type of the archaic statues of Delos and Athens, and its main interest lies in the perfect preservation of its coloring, which is artistic as well as extremely elaborate and one of the most precious examples of polychrome sculpture.—*Bull. Corr. Hellén.*, May–Nov., pp. 433–39.

*Inscriptions concerning the building of the Erechtheion.*—The destruction of the mediæval and modern walls before the Propylaia has brought to light numerous inscriptions. Some of these are *psephismata*, others, votive inscriptions. Two inscriptions furnish four large fragments (published in full in the *Δελτίον*) of the account of sums paid to workmen engaged in building and adorning the Erechtheion. In the larger inscription, of which there are three fragments, the two gables (eastern and western) are described separately and in detail, and the western one is referred to in the words διπρὸς τῷ Παρδορεῖον αἰερό, which evidently agree with the passage in Pausanias, I. 17.3.—An inscription found near the Erechtheion reads Φιλούοντος Ηοντοποιούος εποιεσσεν. —Αρχ. Δελτίον, May.

*Pottery.*—The ceramic finds have been very abundant, and some of the fragments of painted vases are of remarkable merit; especially a red-figured kylix representing Poseidon with trident, and an Orpheus (white kylix with violet figures) in the style of Euphranor. Other fragments bear dedications which make known new artists' signatures, *e. g.* *Sophilos*, whose style is that of the François vase, *Oreibelos*, priest of Athena, and *Kallis*, who dedicates his work to Athena Hygieia (the earliest dedication of this kind known).—*Revue Études Grec.*, April–June, 1888: cf. *Journ. Hell. Stud.*, April, p. 126.

As red-figured vases have been found in the lowest strata of earth, close to the native rock, it is henceforth certain that the origin of the red-figured style is much earlier than was supposed, and is anterior to the Persian wars.

Among the fragments of pottery the most interesting is one which has the greatest similarity to the Melian style (cf. *Jahrbuch*, II, p. 33).

Fragments of beautiful red-figured vases in the style of Euphranor show, from their position, that this master must be placed ten or twenty years earlier than was thought.—*Bull. Corr. Hellén.*, May–Nov.; *Mittheil. Athen.*, XIII, 1, pp. 104–5.

*The second archaic male head in poros stone* (referred to p. 203) is described in detail with all its peculiarities of feature and coloring in the *Bull. de Corr. Hellén.*, April 1888, pp. 332–33. It is judged to have been seen in profile, while the archaic head first found (see p. 93) was seen in front: both heads were attached to a background. There has also been found a male foot of poros, in relief, broken above the ankle. It is probable that this foot and one of the two heads belong to the same figure. It is now

certain that these ancient poros statues were entirely painted, the holes and cracks in the stone being hidden under a thick coating of color.

REPORTS OF DISCOVERIES ON THE AKROPOLIS.—Very full reports of the discoveries on the Akropolis are now being published in the foremost archaeological reviews. Besides the *Δελτίον*, the *Ἐφημερίς*, and other Greek publications, we will mention the French *Bulletin de Correspondance Hellénique* (bi-monthly) and *Revue des Études Grecques* (quarterly), the German *Mittheilungen* of Athens (quarterly), the English *Journal of Hellenic Studies* (semi-annually), as well as the excellent *résumé* given by M. Salomon Reinach in the *Revue Archéologique*. The "head of a Triton," an archaic colored female figure holding crown and vase (No. 63 *Mus. Cat.*) and the semi-archaic head of a youth, less than life-size, comparable to the Apollon at Olympia, are published in the last numbers of the *Journ. Hell. Stud.* (April, 1888, pp. 121-3).

M. Theoxenou has published in late numbers of the *Gazette Archéologique* a series of valuable articles (accompanied by heliotype plates) on the archaic sculptures discovered during the last few years on the Akropolis. His work consists partly in an enumeration of all the discoveries and a careful description of them, and partly in a critical study of their types and classes.

RECONSTRUCTION OF THE ARCHAIC POROS GABLE-RELIEFS REPRESENTING THE EXPLOITS OF HERAKLES.

1. *Herakles and Triton*.—One archaic poros gable representing this scene has been in the Akropolis museum since 1882. A second has been reconstructed by Kabbadias from the fragments recently found and described in the JOURNAL. In the former group, the figures present their left sides, in the latter their right sides, but the grouping is the same. The latter is a larger and finer work and is better preserved.

2. *Herakles and the Hydra*.—Besides one relief already known, it seems probable that several pieces of a serpent recently found belong to a second Hydra which would correspond to the second example of the Triton scene.

3. *Herakles and the Nemean Lion*.—Numerous fragments of a lion belonging to this scene have lately been found: among them are part of the head, of the mane, and two paws. This figure was of colossal dimensions, elaborately painted, and of the same archaic style as the foregoing groups.

4. *Herakles and the Kretan Bull*.—Numerous fragments of a bull have been put together.—*Bull. Corr. Hellén.*, May-Nov., 1888, pp. 430-33; *Mittheil. Athen.*, XIII, 1, p. 107.

EXCAVATIONS AT THE TEMPLE OF ZEUS OLYMPIOS.—Near the Olympieion have been found, besides the drum of a column belonging probably to the Peisistratid temple, and some Ionic capitals, (1) a plinth with a relief of a bull and a horn of Amaltheia; (2) a portrait-head of a man and a head of a youth, both of Roman workmanship; (3) two sepulchral in-

scriptions; (4) a nude statue resembling the so-called Apollon on the *omphalos*; (5) a colossal bust of a bearded man; (6) a headless statue of Heraclès.—*Berl. phil. Woch.*, 1888, No. 28; 'Αρχ. Δελτίον, March, May.

In the excavation of the north side of the peribolos of the temple have been found the bases and pedestals of statues placed at equal distances one from the other, and forming an unbroken line along this side of the peribolos; as also some fragments of statues and two broken marble heads representing bearded men.

Near the Olympieion has been found a magnificent statue of Antinous without arms; some fragments of the latter, a head and part of a statue of Hadrian, and another small head of another statue were found at the same time.—*Athenaeum*, June 9, 30.

THE CENTRAL MUSEUM.—*Additions*.—The 'Αρχ. Δελτίον enumerates 111 additions to the museum during the months of March, April, and May. The objects mentioned are sculptures, vases, terracottas, inscriptions, coins, and various utensils, found in various parts of the Hellenic kingdom.

Two vases of some importance for the history of art have been placed lately in the Museum: one is a red-figured phiale, on which is seen a *hoplite* on bended knee, and underneath the artist's name, *Phintias*; the other is a lekythos with the artist's signature, *Mys.* Both were found at Tanagra.—*Athenaeum*, Sept. 8.

*A catalogue of the inscriptions* in the Central Museum is in preparation. The work has been confided to Dr. Lolling, who has already succeeded in putting together many fragments of inscriptions some of which had been previously published separately.—'Αρχ. Δελτίον, May.

PHOENICIAN SITULA IN THE ATHENS MUSEUM.—That bronze articles for various purposes were widely distributed throughout the countries bordering the Mediterranean is well known; but the specimens still existing that can be safely asserted to be Phoenician are exceedingly rare in Europe. There is one in the Athens Museum about which there can be little doubt; and, as its workmanship, and to some extent its decorative motives, bear certain affinities to the *situlae* of Este and Bologna, a description of it may be serviceable to those unacquainted with the original. I transcribe the following from my sketch-and-note book: "Flat circular bowl in bronze, 8½ inches in diameter, about  $\frac{1}{10}$  inch in thickness, worn into holes in two or three places. There is an ancient repair of  $\frac{1}{4}$  inch square. The inside, which shows the decoration, has a brown patina, is worn, but little damaged. The reverse is considerably eaten (washed with acid?), and is of a pale brass color; on this side there is an Aramaic inscription in small characters. The decoration consists of a central eight-rayed star, 3 inches in diameter, with small rosettes between the rays, star and rosettes being incised; then comes a band of figure decoration, framed at the rim with an ornamentation of

chain pattern. The figure subjects are contained in eight panels, four small and four larger, the former comprising two motives, alternately a single figure of a god and of a goddess standing between two columns with lotus capitals. The goddess is a nude figure, each hand holding a breast, in the manner of the figures of Astarte. The hair is massed, falling to shoulders, the head surmounted with a winged globe; so also is the head of the god; his hair is similar to that of the other figure, the face is bearded, his arms are pendent. The space between the figures and the columns is enriched with an engraved trellis in diamond shapes, each interstice having an embossed dot. The four larger panels have for subjects:—(1) A seated female suckling a child; before her stands a table or altar holding food (?), then a standing figure who faces her, his raised right hand holding a cup. The female figure has evidently been suggested by the well-known group of Isis and Horus. (2) A group of three musicians, the first walking and playing a harp, the second dancing and striking a tambourine, the third walking and playing a double flute. (3) Two armed figures facing each other. The man to the right holds a spear in both hands; his helmet resembles the crown of Upper Egypt, his dress is a long tunic; behind him writhes a serpent. His opponent has a drawn sword in his right hand, his left on the head of a winged beast in violent action; this figure has no headdress. (4) A seated male figure, holding a cup in right hand and flower (?) in left hand; before him a table with food. A second figure stands facing him with right arm lifted, an object in the hand; the seat here is a raised throne with footstool. The tables or altars are elegant in design, composed of animal forms. Throughout the costume is Egyptian. It is difficult to speak positively of the type of face on account of the small size and the rubbing from usage, but it is scarcely distinctively Egyptian. The figures are six heads high, proportion of limbs fairly preserved: the modelling equally convex, with no attempt at rendering planes: the action of the dancing figure with tossed hair suggestive of method of representation in archaic fickle vases. General impression: a direct influence of Egyptian art, but not the work of an Egyptian artist. The artist appears to have copied motives whose meaning he did not fully comprehend, or he may have intentionally changed their purport; in any case there is an apparent absence of spontaneity. The bowl was discovered at Olympia some years ago, before the late excavations: it is probably votive."—X. in *Athenaeum*, July 7.

NOTES ON EARLY VASES WITH INSCRIPTIONS IN THE MUSEUMS OF ATHENS.—Mr. CECIL TORR has sent a series of notes upon vases in the museums of Athens. Akropolis Museum: (1) Signature of *Myson* on a red-fig. vase; (2) boustroph. signature of *Aischines* on a black-fig. vase (Eph. 'Aρχ., 1883, p. 37); a capital formerly carrying some object like a vase is inscribed: ΑΙΣ+ΙΝΕΣΑΝΕΩΕΚΕΝ|ΑΘΕΝΑΙΑΙΤΟΔΑΛΑΛΜΑ|

EV+SAMENOSΔEKATEMPAIΔIOS|MEALO; (3) red-fig. fragment, perhaps of a krater; powerful style, with 'Ολν(μ)πιδ[δωρος?] κα[λός]; (4) black-fig. bottom of kylix, with 'Αθερ[όδοτος?] καλός; (5) black-fig. plaque with Γλαυκίτης (?) καλός; (6) handle of a red-fig. kylix, incised with 'Ιέρων ἐποίησ[εν]; (12) lekythos, black outline on white; winged woman running, with ΛΑVKONKALOΣ, a new addition to the Glaukon vases; (14) in the Akropolis Museum, just found, the neck of a vase in fragments, all black, incised: OREIBELOS IEPOS AΩHNAS EΓOIEΣEN: the name *Oreibelos* is certain: *ιερός*, if accurate, = *ιερόδουλος*, giving a new and interesting light upon the social status of the vase-painter and potter in ancient Athens.—*Classical Review*, June, 1888, pp. 188-89.

FORGOTTEN ANTIQUITIES.—MARY C. DAWES communicates to the *Academy* (Sept. 8) a translation from the *Ephemeris* (of Athens) of an article which draws attention to certain forgotten remains of antiquity, with a view to urge further exploration. These remains consist of an extensive system of water-conduits, and a large reservoir with 258 small pillars, and they are situated under the Russian church in Athens. They were discovered in 1852-56 while excavating the circuit of the church of St. Nikodemos.

THE OLD PARTHENON OR THE OLD ERECHTHEION.—In a letter published in the *Revue Arch.* for May-June, a French architect, M. Laloux, discussed the substructures of the great Doric temple found near the Erechtheion. As against Dr. Dörpfeld, who considers it to be the old Peisistratidean Parthenon, he affirms that it is the old Erechtheion: that the fragments of archaic gable-sculptures found to the E. of the present Parthenon cannot belong to it, but come from a building erected on the same site as the Parthenon of Iktinos.—*Revue Arch.*, 1888, pp. 398-400.

DAPHNE.—On the outer face of the east wall of the narthex of the monastery of Daphne has been discovered, under a coating of lime, a very fine representation of a Byzantine emperor, with his head crowned and in the act of reading a decree which he holds in his hands.—*Athenæum*, June 23.

DELOS.—M. HOMOLLE made a communication to the *Soc. nat. des antiquaires de France* (June 20) concerning an archaic base found by him at Delos. This monument, of triangular form, has, at the corners, two *gor-goneia* and a ram-head. On the upper surface are still to be seen the feet of the statue, which must have been that of Apollon. The marble bears the signature of the sculptor Iphikratides of Naxos, of the VII cent. B. C., the most ancient artist's signature that is known.—*Revue Critique*, 1888, No. 28.

EPIDAUROS.—*Probable original by Polykleitos*.—M. GEORGES PERROT, at the sitting of June 22, *Acad. des Inscriptions*, called attention (from information transmitted to him by M. Guillaume) to a probably original work of Polykleitos which has recently been discovered at Epidauros. It is a capital found on the site of a temple, built, according to ancient tradition,

by Polykleitos, who was both sculptor and architect. This fragment is, it appears, beautiful enough to be ascribed to the chisel of this great sculptor.—*Revue Critique*, 1888, No. 27.

**MOUNT LYKONE.**—*Discovery of the Temple of Artemis Orthia.*—Pausanias (ii. 24. 6) mentions a temple of Artemis Orthia on the Argolic mountain Lykone, which in ancient times was partly covered with cypresses, and onto the eastern spurs of which the rocky cone of the Larissa of Argos joins. He adds that in this temple were placed statues of Apollon, Leto, and Artemis: they were of white marble, and, according to tradition, were the work of Polykleitos.

The remains of this Temple on the summit of Lykone have been discovered by the Director of the Gymnasium at Nauplia, M. J. Kophinotis. At the foot of the mount he found fragments of pottery and bits of brick: on the summit there was a levelled space strewn with small worked stones and fragments of pottery: below and around lay great squared blocks of good workmanship, which seem to have formed the *peribolos* of the ancient Temple of Artemis Orthia. The discoverer at once sent word to the Minister of Public Instruction, and requested permission to excavate, and this has been received.—SPYR. P. LAMBROS, in *Athenæum*, June 23.

**MANTINEIA.**—The French School have discovered at Mantinea a semi-circular building of the Roman period, 38 meters in diameter. Near this building are remains of large double stoai, which probably belonged to the gymnasium. They have found 85 bronze Roman coins and 83 *tesserae* of terracotta, small discs which probably served as tickets for entrance to the theatre. Each ticket is inscribed with a name. Several votive inscriptions have been found, and one honorary decree in which, besides the *βουλή*, the *σύνεδρος* are mentioned.—*Ἀρχ. Δελτίον*, April, May; *Athenæum*, June 9.

**Early Stele.**—In July 1887, a stele was found near the S. wall of the *skēnē*. It is of granular white marble, broken at left side and top, and measures at present 1.48 met. in height. It is entirely filled with the relief of a life-size youthful figure, standing and robed in the sleeveless double chiton like that of the girls on the Parthenon frieze and the Caryatides of the Erechtheion. The figure is turned  $\frac{1}{4}$  to the right and holds in her left hand a curious attribute which seems to be a liver. The palm-tree on the left, a tree consecrated to Leto, who had a temple at Mantinea, would indicate that this was a votive stele to that goddess, with the figure of one of her priestesses. The style of the relief is early, broad, and carefully realistic, though rather heavy. It is not archaic, but probably is a local Dorian work of the close of the fifth century B. C.—*Bull. Corr. Hellén.*, 1888, May-Nov., pp. 376-80.

**MYKENAI.**—*Prehistoric tombs.*—M. TSOUNTAS has excavated fifteen tombs of the Mykenaian period, twelve to the north and three to the west of the

ancient city: one of these, of domical shape, had been violated *ab antiquo*; the others resemble the tombs cut in the rock at Nauplia. The discoveries consist of objects in gold and glass-paste, also some carved ivories, a considerable number of engraved *stones* (gems) of the *Islands*, and two very simple bronze fibulae, the first discovered at Mykenai.

Dr. Schuchardt read two important papers on the royal tombs of Mykenai before the Archæological Society of Berlin at its meetings in March and May. He concludes (1) that the fragments of vases in the tombs are not of the same period as the fragments *aus dem Schutt*, as thought by MM. Furtwängler and Loeschke; (2) that the wall-paintings in the palace are of the same style as the contents of the tombs, so there can be no question of Karian importations, but everything is of Achaian art. He explains how at this early period there were no temples, but chapels in the centre of the royal palaces, thus explaining *Odyssey* η. 79.—*Revue Arch.*, 1888, pp. 372-3: *cf. Berl. phil. Woch.*, pp. 542, 703.

**PEIRAEUS.**—*Ancient fortifications.*—In March 1887, the French School undertook excavations at the Peiraeus on the site of the ancient walls of Eētioneia, of which an account was given in the *Bull. Corr. Hellén.*, XI, pp. 201 *sqq.*, *cf.* pp. 129-44 (summed in *JOURNAL*, III, pp. 213, 215). Work was soon interrupted: it was taken up and finished in January of this year, and the results are very completely stated by M. H. Lechat in the May-Nov. number of the *Bull. Corr. Hellén.* (*cf. JOURNAL*, IV, pp. 57, 98). The Aphrodision of Themistokles was not found, as was hoped. The fortress of Eētioneia was composed, roughly speaking, of two walls intersecting at right angles. In order to strengthen the wall, the angle was made less sharp by a second angle, which, however, was protected on the north by a circular tower, near which is a second, an entrance being between them. These towers were quite solid, and penetrated the wall they protected to about a quarter of their circumference: they were joined to the wall by a staircase. A third and larger (square) tower, probably an addition, was placed on the N. W. side. These fortifications are interesting for the study of the siege and defense tactics of the Greeks. The date of the building is shown by two inscriptions to be 394 to 391 B. C.

**Recent finds.**—In the excavations made in consequence of the discovery of the torso of Aesculapius, near the Tscha Theatre have been found the fragment of an akroterion ornamented with a group of serpents, and another of a votive relief bearing an inscription; also a piece of mosaic pavement and a door-plinth, both Byzantine.—*Athenæum*, Sept. 8.

**TANAGRA.**—Excavations at Tanagra are described, in detail, in the 'Αρχ. Δελτίον (March-May). In March were found numerous vases and terracottas, besides nine simple sepulchral inscriptions. In April many graves were opened, in which were vases and terracottas, many of them of archaic

style. In May the objects found were vases, terracottas, and bronze needles, besides five sepulchral inscriptions of which two are fragmentary.

**THEBES**—Excavations at the temple of the Kabeiroi, near Thebes, were resumed by the German Institute March 30 and closed April 9. The foundations of the temple were completely uncovered. Some small bronze and terracotta figures of animals and fragments of vases were found: besides these, a headless marble statue (height 1.40 met.) of Roman workmanship and a pedestal with an honorary decree.—*Ἄρχ. Δελτίον*, April.

### KRETE.

**CATALOGUE OF THE MUSEUM OF HERAKLEIA.**—The *Syllogos* of Herakleia has published a volume which contains an account of the excavations at the grottoes of Eileithyia and at Lasithios, an account of the antiquities added during the year, and a complete catalogue of the museum. Among the objects, the following are noticed by M. Reinach (*Rev. arch.*, p. 379): Nos. 33, a helmeted head of Athena from Knossos; 38, a statuette of Hygieia; 57–60, busts of Germanicus, Agrippina, Tiberius and Caligula; 64, Hermes (publ. *Museo Italiano*, 1887) from Gortyn; 65, archaic female head with traces of color, from Phaistos; 21–35, vases in the geometric style; 116, colored male terracotta head; 119, fifty statuettes of oxen. Among metal objects are: a gold Nike found in a tomb at Knossos; a gold statuette of Eros; eight bronze hatchets; jewelry in gold and bronze from Phaistos; a bronze statuette of a warrior from the cave of Amarios.

**KNOSOS**.—In a vineyard belonging to the ground of a Mohammedan mosque less than two miles distant from Herakleion has been discovered a great piece of poros stone containing a funeral inscription of ten lines, relating to one Thrasymachos, the son of Leontios, who fell in a cavalry engagement about which nothing definite is known. This Thrasymachos, to judge by the look of the lettering of the inscription, belonged to the second century B. C. In the ten verses of the metrical inscription occurs the new epithet *μεγαλύγλος*; still more interesting are two novel proper names, *Ἐρταιών* and *Ἐδαίον*. *Ἐρταιών* appears to be an ethnic name in Crete which will have to be identified hereafter; but the genitive *Ἐδαίον*, which is accompanied by the epithet *ἱρεμόστος*, applies to a mountain with the nominative *Ἐδαιον* or *Ἐδαιον*.—*Athenaeum*, June 2.

### ITALY.

#### PREHISTORIC AND CLASSICAL ANTIQUITIES.

**ANZIO=ANTIUM**.—*Roman baths*.—In 1826, some excavations undertaken in the grounds of the present Villa Adele proved the existence of baths. Recent digging has uncovered a great part of the ruins. Behind the calida-

rium were found two large and fine marble busts with shoulders cut like hermae. One is of a middle-aged bearded man with short curly hair, and symmetrical, serious face—a good copy of the second century in excellent preservation. The second represents, perhaps, Ariadne, with abundant hair bound by a fillet and falling over her shoulders, four long locks being brought over her breast: it is a beautiful work of art, but an imitation.—*Not. d. Scavi*, 1888, pp. 234-35.

**BERTINORO** (prov. of Forli).—*Pre-Roman tomb*.—Objects found in a tomb here, though not very numerous, are interesting for the mixture of Italic and Gallie elements.—*Bull. di Palet. Ital.*, 1888, Nos. 3-4.

**BOLOGNA** (and its neighborhood).—In Bologna, near *Porta d'Azeglio*, was found a Roman pavement, together with many architectural fragments: near Crespellano, a *terramarra* has yielded a number of interesting objects: at *Ripe della Ghedarina*, near Imola, were found a large number of flints and rude stone utensils, besides fragments of vases like those found at Castellaccio; and it is probable that there exists here a prehistoric station or *terramarra* similar to that in the latter locality.—*Not. d. Scavi*, 1888, pp. 174-78.

*Excavations in the caves of Farneto*.—Sig. Francesco Orsoni has again taken up, during the current year, the excavations in the caves of *Farneto*, where fruitful palethnological researches were made some years ago (cf. BRIZIO, *La grotta del Farnè*, 1882). These new systematic excavations are very important for the solution of the problem as to whether or no we are to consider as one and the same people the neolithic inhabitants of the caves and *fondi di capanne* and the family which during the bronze age formed the *terremare* in the valley of the Po. It is reported that this question is settled in the affirmative by these excavations.—*Bull. di Palet. Ital.*, 1888, Nos. 5-6.

*Inscriptions*.—Near the Castel San Pietro, have been found two stones with identical inscriptions, saying that the bridge over the Silarus was built by the Emperor Nerva.—*Athenaeum*, Sept. 8.

**CITTÀ DELLA PIEVE**.—*Etruscan polychromic urn*.—Professor Milani publishes in the *Notizie degli Scavi* (1888, p. 219) an interesting paper (with a phototype) on an urn of alabaster which, though found about fifteen years ago, and in the Taccini collection, and mentioned by Dennis (*Cities and Cem.*, p. 376), has never been reproduced or adequately studied. It has been recently added to the Etruscan Museum in Firenze. The top of the urn is modelled like a mattress: on it reclines the husband leaning on a double pillow, the lower part of whose body is covered with a pallium bordered with a Greek maeander in red. He holds a patera in his right hand, and rests his left on the shoulder of his wife: the head, neck, and broad chest are carefully treated—the head being of a separate piece: the hair and eyes are painted black. The wife is seated, dressed in a chiton and an

ampechonon which covers her from head to foot: a gold necklace, found on the spot, adorned her neck. Both figures are strongly individual, and the strong and broad type of the man is especially characteristic. The coloring is in fresco applied directly to the alabaster, and not in tempera, like the famous sarcophagus of the Amazons. Its style accords with that of the painted tombs of Chiusi of the v and iv centuries B. C. The evident influence of Greek art, the modelling, and the drapery point to the middle of the v cent. as the real date of this important work, and, in Professor Milani's opinion, it is the oldest of the monuments of Chiusi, which he arranges chronologically as follows: (1) v-cent. urn of Città della Pieve; (2) v-iv-cent. urn of St. Petersburg; (3) iii-cent. cover of urn in Perugia; (4) iii-ii-cent. sarcophagus of *Larthia Seianti* in Firenze; (5) ii-cent. sarcophagus of *Larthia Thanunia Tlesnasa* at the British Museum.

**CORNETO=TARQUINII.**—Professor Helbig has reported the discovery of three interesting tombs at the place called *Villa Tarantola*, within the necropolis of Tarquinii. All have this peculiarity, that only the beginning of the vault is cut in the native rock, the top being covered with a large stone slab. After describing the objects of personal decoration in one of these tombs (cinerary urn, vases, etc.), Prof. H. goes on to remark: "This corridor-tomb is, without doubt, the most ancient of any yet discovered concerning which we have accurate information. Its contents, in fact, offer numerous points of contact with those of the earlier 'trench-tombs,' and in some cases even with those of the 'well-tombs.' To prove the first fact it is sufficient to institute a comparison with the 'tomb of the warrior,' which is the richest trench-tomb yet discovered. Both tombs have the fibula with bone-disks; the spiral  $\tau\omega\rho\kappa\gamma$ ; the glass *vaghi*; the enamel scarab (Egyptian); and the flask of beaten bronze. On the other hand, this corridor-tomb is related to the well-tombs through the cinerary urn with double cone, and the flask and painted cup, which two latter types are now proved not to be confined to the well- and trench-tombs but also to the corridor-tombs." These correspondences add a new proof (in the opinion of Prof. H.) to the opinion that the necropolis of Tarquinii represents a continuous development from the earliest to the latest form of the tomb, and that the well-tombs should not be attributed to a different population from that to which we owe the later tombs. It is also interesting that in a corridor-tomb a cremated body should be found by the side of a buried body.—*Not. d. Scavi*, 1888, pp. 180-84.

**CUMAE.**—*New Excavations.*—The excavations during this season have not produced nearly as important results as those chronicled in 1884 and 1885. Forty-one tombs of tufa were visited, also two of tiles, and one sepulchral chamber. The objects found in them were of minor importance, only a single figured vase having been found. There were some fifteen mirrors, a few fine glass *alabaster*, and well-preserved terracotta *vasc̄s*.—*Not. d. Scavi*, 1888, pp. 196-97.

**ESTE.**—*Antiquities discovered in the Fondo Baratela. II. Figured Antiquities.*—In continuation of the notice on p. 209 of the JOURNAL, the second part of Professor Ghirardini's memoir will be here analyzed. It treats of the *figured antiquities* divided into two classes—bronze statuettes and figured plaques. The art of both classes, with the exception of a few Graeco-Roman objects, is both rude and barbarous, and apparently Gallic in character. 1. *Statuettes*: the statuettes may be divided into four main classes; (a) nude male, (b) draped male, and (c) equestrian male, statuettes; (d) female statuettes. A fifth class includes the *ex-votos*, consisting of isolated members. In the statuettes there are examples in which there is but a rude attempt at the imitation of the human figure; while in others a certain progress is evident, and features, like the ears, are attempted. Among the draped male figures, those of warriors are the most interesting, and, in several, the details of the accoutrements are suggestive and corroborative of the Gallic character of these works. The most notable fact regarding the female statuettes is that their heads are always heavily veiled: this is, in fact, a distinctive mark of the sex, there being but little in the shape of the body to distinguish the women from the men. Among the Graeco-Roman statuettes, which differ completely in technique and style, are several of Minerva, two of bronze and two of silver. 2. *Figured plaques*: all these are of bronze, excepting a few of silver and one of gold. They are all worked with the hammer, and belong to the class called *σφυρλαρα*. They are, however, executed according to different technical processes. (a) Some are in *repoussé* work by *opus malleatum* (*ἐκκροίσιν*); this is the more common process, by which the thin plates are placed on a pliable surface and the design is made by hammering a blunt instrument into their surface: by this process is obtained the geometric decoration of the bronze vases, helmets, shields, belts, and other objects belonging to the primitive Italic necropoli of the Villanova and Este types. In these Este plaques, the outlines of the figures are made more definite in certain cases by the addition of incised lines. (b) The second process is that of *intaglio* or *caelatura* or *tooreutics*, as early and general as the former. Though generally used in solid objects of cast bronze, it is also applied to plaques, usually in a secondary manner. (c) Stamping was also in use, by which some plaques were impressed with figures in relief. (d) Open work, or *opus interrasile*: the figures executed by this process are worked up in detail by lines or points. The style of many of these plaques seems earlier than that of the statuettes. The figures on them are generally processions of warriors, either on foot or on horseback, carrying lance and Argolic shield, with their heads helmeted. In some cases we are reminded of similar figures on the *situlae* of North Italy. Female figures are quite frequent. Professor Ghirardini divided the plaques according to two systems: first that of sex; second that of technique.—*Not. d. Scavi*, 1888, pp. 71-127.

*III. Ornaments and Utensils.*—These numerous objects are of especial value as not only helping to date the entire collection, but as giving an insight into the manners and customs of the people. Professor Ghirardini divides them chronologically into three main groups, as they contain objects of an *early period*, *i. e.*, the second and third of the periods given by Professor Prosdocimi to the necropoli of Este; or objects of an intermediary age, that called by Prosdocimi the *fourth period*; or, finally, objects of the *Roman period*. In the *first group* are found: (a) *bronzes*—including fibulae, only one of which is of the early period; batons; pendants; hairpins; pins; armlets and rings: (b) *terracottas*—including Greek and native pottery and small objects. The *second group* contains among its bronzes many interesting fibulae, especially of the *La Tène* variety, which add several new shapes to those already known. To the *third* or Roman group belong especially a large series of *terracottas*.—*Not. d. Scavi*, 1888, p. 147-73.

*IV. Coins.*—Among the coins, of the VI-VIII cent. of Roma, are: (1) silver coins of the Massalia type with the inscr. **M A Z Z A** with the head of Diana and the lion—most of them being barbarous imitations in which sometimes a North-Etruscan inscription replaces the Greek; (2) Roman *Vittoriati* coins with Jupiter and the head of Victory with **ROMA**; (3) denarii, assi, and others of the late-Republican period; (4) bronze coins of Augustus with the names of triumvirs; (5) imperial coins of Augustus, Tiberius, etc., ending with Hadrian. The majority of the coins belong to the last three centuries B. C.—*Not. d. Scavi*, 1888, pp. 204-14.

**NEMI.**—*Temple of Diana.*—The excavations at this temple were renewed during the past season and led to the discovery of three *cellae*, beside that uncovered in 1885-87. These are far less rich, architecturally, and had been despoiled of their decoration. A few inscriptions, marble sculptures, *terracottas*, and coins came to light.—*Not. d. Scavi*, 1888, pp. 193-94.

**MILANO.**—*Prehistoric antiquities at Cascina Ranza.*—Outside of the Porta Ticinese, at Milano, at the *Cascina Ranza*, a group of bronze antiquities belonging to the bronze age came to light in a clay bed. Among those examined and described by Professor Castilfranco are, a sword, two large poniards with triangular blades, lance-heads, axe-heads, etc.—*Bull. di Palet. Ital.*, 1888, Nos. 5-6.

**OSTIA.**—*Excavations renewed.*—The excavations have been taken up again, in the zone between the square of the theatre and the so-called temple of Matidia. Up to the present, two groups of buildings have been recognized, the first of which belongs to baths, the second appeared to Professor Lanciani to be the *Statio Vigilum* or an *insula* or a *domus*, rented by the City Prefecture, in order to lodge the detachment of *vigili* on service in Ostia and Porto, furnished by the fourth cohort. The excavations promise to yield rich scientific and artistic results, as the site has not been

disturbed for the last four centuries and the buildings do not belong to the category of granaries.—*Not. d. Scavi*, 1888, pp. 233-34.

**PALERMO.**—*Gift to the Museum.*—The princess of Torrearsa, who owned the large and valuable collection of ancient vases formed by the well-known writer and archæologist, the duke of Serradifalco, has donated it to the Museum of Palermo.—*Cour. de l'Art*, 1888, No. 21.

**Pozzuoli.**—*Inscriptions.*—Three marble bases with important inscriptions have come to light. The second is an honorary inscription to C. Aelius Quirinus Domitianus Gaurus. The second is as follows: L· AVRELIO· AVG· LIB· | PYLADI· | PANTOMIMO· TEMPORIS· SVI· PRIMO· | HIERONICAE CORONATO· IIII· PATRONO | PARASITORVM· APOLLINIS SACERDOTI | SYNHODI· HONORATO PVTEOLIS· D· D | ORNAMENTIS· DECVRIONALIB· ET· | DVVMVIRALIB AVGVI· OB· AMOREM | ERGA PATRIAM· ET EXIMIAM· LIBERA|LITATEM· IN· EDENDO MVNER· GLADI|ATORVM· venatione· passiva· ex· in|dulgentia· sacratissimi· principi· | COMMODI· PI· FELICIS· AVG· | CENTVRIA· CORNELIA. This base was, then, dedicated to the pantomime *Pylades*, fifth in the series of actors of that name, who, together with the other pantomime *L. Aurelius Apolaustus*, flourished under M. Aurelius Antoninus and L. Aurelius Verus. The inscription shows that he lived into the reign of Commodus.—*Not. d. Scavi*, 1888, pp. 236-37; MOMMSEN in *Bull. Istituto arch. germ.*, 1888, 1.

**RIPATRANSONE** (near) (Marche).—*Find of prehistoric bronze poniards.*—Two lots of large bronze poniards with triangular blades had previously been found in Italy—one in the province of Parma, the other in that of Teramo. A third and larger series has just been found in the *contrada* called *Castellano*, near Ripatransone in the province of Ascoli Piceno. There were twenty-five poniards of two different types: they belong, according to Pigorini, to the bronze age.—*Bull. di Palet. Ital.*, 1888, Nos. 5-6.

**ROMA.**—*Discovery of a sacellum compitalis.*—On the cross-road at the meeting of the streets *San Martino ai Monti* and *Giovanni Lanza*, was unearthed a sacellum compitalis [small open-air chapel established at the cross-roads to the *Lares Compitales*] of the ancient Esquiline region. The monument, still almost entirely preserved, rises on a public area which retains its ancient pavement. It is composed of a large altar of travertine, before which is a wide *suggestum* or platform built of large rectangular masses of tufa. In the Augustan age it was covered with slabs of marble, and, while the earlier part was religiously preserved, between it and the altar a marble base was added on which a statue of Mercury was dedicated, as is shown by an inscription dated 744 u. c. = 10 b. c. Near this sanctuary rose the ancient temple of Juno Lucina, hence it is probable that it is on the site of a shrine of the Argives. Not far off were fragments of columns, friezes, and large marble cornices. A second inscription is a determination of the public area by Augustus.—*Not. d. Scavi*, 1888, pp. 224-25.

*Archaic tombs.*—Near the church of San Martino and on the piazza Vittorio Emanuele, have been opened a number of early tombs, or tufa coffins, which belong to the immense archaic necropolis of this region: all of them had been previously rifled. They contained the usual variety of objects: a vase of *bucchero laziale* with large body; fibulae; vases with graffiti; two feet of a bronze tripod; *etc.* One of these stone coffins must have had a rich and varied content, as there were many fragments of terra-cotta vases, some plain, others with colored decoration; pieces of *bucchero laziale*; handles of vases, ending in panther-heads; fragments of bronze objects; two small spirals of gold wire; four glass scarabs with Egyptian hieroglyphs.—*Not. d. Scavi*, 1887, pp. 534-35; 1888, pp. 59, 132.

*SCULPTURES.*—*Archaic Greek Bronzes on the Via Portuense.*—A most unusual discovery is reported by Professor Helbig in the *Not. d. Scavi*, 1888, pp. 229-32. He says: "In December of the past year, the market of Roma was literally inundated with cast-bronze archaic figurines representing standing youthful male figures of a type similar to that of the so-called Apollo of Tenea." Investigations showed that over a hundred had been found by some workmen outside of the Porta Portese. "The figurines, whose height varies from 7 to 8 centim., may be divided into two classes. The example of one class reproduces the archaic Greek type purely and without any addition: " their execution, though not detailed, expresses the main forms with the precision and energy characteristic of archaic Greek art of the VI cent., and must be the product of a Greek bronze-founder of that period. The type of the second class is in general the same, except that the heads of the figures are covered with a hemispherical cap; but the forms lack the precision of the former class, are soft and inaccurate: the explanation is that the former are imported works, the latter are imitations by Latin artists.

These figures are doubtless votive, and are not representations of any divinity. Professor Helbig considers that the cap placed on the figures of the second class is decisive of their votive character, for he sees in it the *pileus libertatis*, the sign of a free citizen, and that these statuettes were dedicated by Roman citizens. The figurines without *pileus* represent an early stage when the Romans were obliged to dedicate as symbolic portraits imported works; those with the *pileus* represent the later stage of home manufacture. Two ancient sanctuaries are known outside the Porta Portuensis, the *lucus Deae Diae* and the *fanum Fortis Fortunae*, and Helbig conjectures that they belonged to the former and were votive portraits of the Arval brothers.

*High-relief of the Republican period.*—In prolonging the Via Cavour, was found a slab of travertine bearing in the centre, in high relief, the bust of an old man, holding in his left hand a sheaf of wheat, and in his

right an indistinguishable object (basket or fruit?). Underneath is his name in letters of the Republican period: M· CAESENNI · SEX · F ·

*Statues in the Suburra.*—In cutting the Via Cavour through the old Suburra, the following sculptures were found, near the church of S. Maria dei Monti: upper part of statue of Jupiter,  $\frac{1}{2}$  life-size; statue of Aesculapius, of the type known by good replicas in Napoli (Clarac, No. 1161), in the Torlonia Museum (Visconti, No. 94), and in the *Braccio Nuovo* of the Vatican (Clarac, No. 1159); two good statues of Mercury, both headless; a good statue of Bacchus; a sleeping winged Cupid, life-size, lying on his chlamys spread on a rock, and resting his head on his left arm; this example is the most perfect known replica of the subject. These statues are all a little under life-size, unless otherwise specified.

*Via San Basilio.*—A headless statue was found here, representing, apparently, an Egyptian priest.

*Church of S. Bonosa.*—In demolishing the church was found a basrelief, in Greek style, of *Apollon Kitharoidos*, broken above. The figure is nude, with chlamys thrown over the left shoulder, and rests on the lyre which is placed on a pilaster.

*Vigna Palomba, outside Porta Pia.*—The following objects came to light: a life-size seated female figure, dressed in chiton and with a mantle falling over her left shoulder; the headdress is of the time of the Antonines: Hercules strangling the Nemean lion, a basrelief of the well-known type: a youthful athletic head, perhaps of Mercury: several antefixae of sarcophagi: two headless busts.—*Bull. d. Comm. Arch.*, 1888, May.

*The Tiber.*—In the bed of the Tiber, near the Marmorata, was found a statuette of a youthful Bacchus crowned with ivy, of delicate workmanship.—*Moniteur de Rome*, July 6.

*Sarcophagi.*—In the Vigna Vagnolini on the Via Appia have been found some sarcophagi belonging to the close of the second or the beginning of the third century A. D. On one are two scenes from the legend of Meleager.—*Bull. Istituto arch. germ.*, 1888, p. 97.

*INSCRIPTIONS.*—An inscription recently noticed in the pavement encircling the Church of San Vitale completes another found during the last century, now in the Vatican. It belongs to the group of inscriptions erected in their camps by the praetorians in honor of their national divinities. This one is to Aesculapius, was erected by Thracians, and is dated 241 A. D.—*Bull. d. Comm. arch.*, 1888, April.

*VANDALISM.*—*The preservation of the Aelian bridge and the Mausoleum of Hadrian.*—The plans for the new embankments of the Tiber involved damage to the Aelian bridge (*Ponte Sant' Angelo*) and the Mausoleum of Hadrian. The Archæological Commission is making a special effort to avert this piece of vandalism. Lanciani remarks: "As there have already

been destroyed during the last few years, either in their entirety or what remained of them, four of the ancient bridges, the Vaticanus, the Cestius, the Aemilius and the Sublicius, and two others, the Valentinianus and the Fabricius, have been partly disfigured, the Archaeological Commission does not feel that it can be taxed with over-zealousness if it insists on the absolute and perfect preservation of the only bridge that now remains." The Aelian bridge was finished in 134 A. D., and seems to have remained entire up to the catastrophe of 1450. It was restored under Nicholas V by Rossellino, decorated by Clement VII in 1527, and reduced to its present form by Bernini in 1668 under Clement IX. Through all this it has preserved its original grandiose aspect. In regard to the Mausoleum of Hadrian, it is feared that a part of the basement is to be broken away, to the grave peril of the entire construction.—*Bull. d. Comm. arch.*, 1888, April.

*Palace in the Via del Consolato.*—A palace at No. 4 Via del Consolato, whose atrium was, according to tradition, designed by Raphael, has been destroyed after photographs of it had been taken.—*Ibid.*

*Church of Santa Bonosa.*—This little Trasteverine church has been pulled down. It was of very early foundation, as an inscription of the close of the fifth cent. mentions it as a *locus sanctus*. In its ruins were found many fragments of sculpture and inscriptions: among the latter, some are pagan, but the larger number are Christian.

*"Torre dei Cenci."*—The xvi-century building on the corner of the Via della Stufa and the Via della Mortella, commonly called *la torre dei Cenci*, has been demolished.—*Ibid.*, May, June.

**SORRENTO.**—*Prehistoric objects in the Grotta Nicolucci.*—In this grotto, near Sorrento, the ground was found to be full of fragments of terracotta vases, of which only five were entire. Almost all are hand-made, though some are turned. The decoration is either scratched (*grafito*) or in relief, the latter consisting of lines, sometimes simple sometimes double, variously combined and of various shapes; while in the former the lines are straight and combined into squares, maeanders, etc. A great quantity of worked stones and bones were also found. The presence of a single bronze object would remove the find from the stone to the first metal age.—*Bull. di Pule.* *Ital.*, 1888, Nos. 5-6.

**SYBARIS (territory of).**—*Excavation of the necropolis of Torre Mordillo.*—The Ministry of Public Instruction, wishing to renew the excavations undertaken in 1879 and 1880 by Signor Cavallari in search of the ancient Sybaris, confided the task to Professor Viola. In November, the new attempts were carried on through the entire region called *Pattursi*, from the left bank of the Crati to the foot of the heights of Serra Pollinara, near where it joins the torrent *Cocicile*, on the site described by Diodoros and Strabo. These researches were entirely without result. About twelve kilom.

to the west is a tableland called *Torre del Mordillo*. Here, on March 14, was discovered a *vast necropolis of purely Italic character*, in which 48 tombs were explored between March 14 and April 2.

Professor Pigorini makes the following remarks on this discovery. The necropolis is not Greek but Italic, and is closely related to the neighboring ones of Suessula and Piedimonte d'Alife. He starts with the statement that the Italic tribes made their first appearance in the valley of the Po, and slowly advanced southward progressing in the meantime in culture, arts, and industries, either by natural development, or the influence of other civilizations, and that to these stages different and successive archæological strata correspond. They practised cremation exclusively in the valley of the Po, and even after they passed the Apennines and reached Tarquinii and the Alban Hills: but cremation was superseded by inhumation at Roma before Servius and in all the necropoli to the south. In the tombs of *S. Martino ai Monti* and the early ones of Suessula and Piedimonte d'Alife, the skeleton lies in a pit surrounded and covered by pieces of tufa or *appellaccio*: this is also the case here at *Torre del Mordillo*. The necropoli of Suessula and *S. Martino ai Monti* are dated in the second and third quarters of the VIII century B. c., and that near Sybaris must be later, as is shown by the character of the contents of the tombs. Professor Pigorini supports this opinion by arguments derived from the material, shape, and character of the swords, razors, *paalstabs* and hatchets, *fibulae*, and crockery, and from the prevalence of iron over bronze—a late characteristic. He considers the date of the necropolis to be within the fifty years preceding the fall of Sybaris (560–510). The poverty of the tombs indicates that they belonged to poor people.

From a study of Professor A. Pasqui's careful catalogue of the contents of the 48 tombs, the analogies appear to be to modified Villanova types, and to the necropoli of Vetulonia, Tarquinii and Terni. Professor Pigorini omits to signalize the interest of a small group in cast bronze, of which three examples were found: it consists of two nude male figures standing side by side, each with one arm around the other's neck and hanging over his shoulder, the other falling down by his side: though of very rude workmanship, this group—the only example of figured art in the entire necropolis—reminds at once of two well-known examples of archaic Greek sculpture, two groups of male figures in the same position, attributed to the early Boiotian School.—*Not. d. Scavi*, 1888, pp. 239–68.

In a letter published in the N. Y. *Nation* of June 21, Mr. W. J. STILLMAN discusses these discoveries, as throwing "light on the pre-Etruscan civilization of the peninsula," and showing that this "was the cemetery of a race which had not yet felt the influence of the Hellenic civilization; and, as at best the site can only have been ten miles or so from Sybaris, it seems impossible

that it should not have been anterior to the arrival of the Greeks. I say seems so, for Pigorini, who is an eminent authority, holds that the remains are those of an Italic tribe which drifted down into contact with the Greeks after the advent of the latter; but, as he gives no reason for his opinion, and as the entire absence of traces of Greek art in the objects found is an excellent reason for the contrary, I consider his opinion outweighed by that of Fiorelli . . . Gamurrini . . . and Barnabei, all of whom hold no doubt as to the pre-Hellenic date of the material discovered in the necropolis of the Sybarite district. But the importance of the attribution of these objects will appear only when we learn that they are identical with the earliest art found in Vetulonia, Civita Castellana (the antique Falerii), and the most archaic tombs of Corneto (Tarquinia) as well as, in certain details, with the finds in the lacustrine deposits of the northern provinces of Italy. Especially the finding in all these named localities of the cinerary urns of the hut type, whose discovery on the top of the Alban mountain under two strata of volcanic deposits had long been considered the earliest evidence of Italian civilization, must be considered evidence of a common Italic civilization distinct from the Etruscan. The occurrence of these evidences of it in a district like that of the Basilicata, where the Etruscans never went, proves its independence of them, while its priority in development to the remains recognizable as Etruscan in locations like Falerii, Tarquinia, and Vetulonia proves its widespread existence prior to any distinctly Etruscan domination, and, I believe, prior to the Etruscan colonization.

"Great weight must be accorded to the opinion of Helbig, who maintains distinctly that all this early art is early Etruscan, and that the well-tombs which at Tarquinia disclose the hut-urns in perfection are but an earlier form of Etruscan burial—in other words, that early Etruscan and archaic Italic are identical. Helbig's opinions are those of a profound student and master in this province, and must be met, if rejected, by grave objections. Fiorelli, however, finds them untenable, as do the Italian archaeologists with whom I have personal acquaintance, and the Sybarite tombs are of the most serious importance in this controversy. Fiorelli maintains the existence of a primitive Italic civilization anterior to the Etruscan, and holds the community of these products of an archaic art from such widely separated localities as proof of it. Gamurrini goes further, and would identify it with the Pelasgic civilization to which so many traditions testify. And Castellani, in his discussion (informed by a most intimate technical knowledge of his art) of the early goldwork of Italy, shows that the most beautiful and characteristic art in this branch comes from places where there is no question that the Etruscans never had a footing."

**TODI.**—We take pleasure in calling attention to the reversal, by the higher court, of the judgment against the excavator, here, published in vol.

III, p. 480. W. MERCER, in the *Academy* of June 9, says: "After the elapse of a year, the judgment has been reversed on appeal; and the tribunal, again sitting at Perugia, after a long discussion ending on May 26, has ordered the restitution to the finders of the whole of the objects seized, together with a remission of the fine, and payment of all expenses. The Italian Government, however, retains its usual right of purchase under the Pacca law, before the proprietors can dispose of their property to other buyers."

**VERONA.**—*Roman coins.*—An important numismatic discovery was made at Verona (Feb. 1887), not far from San Zeno. An amphora was found full of silver *denarii*, in great part fresh from the mint, belonging to the various emperors between Nero and Lucius Verus. Among them were two beautiful and perfectly fresh gold *denarii*, one of Faustina Senior with *Aeternitas* on the reverse, and the other of Antoninus Pius with the head of the youthful Marcus Aurelius on the reverse. The total number of coins exceeds 2800. Among the *inedita* are: one, each, of Sabina, Aelian, Marcus Aurelius, and Lucius Verus. The latest date is 168 A. D. for a coin of Marcus Aurelius, and this indicates the date of the hiding of this treasure to be probably c. 170.—*Rivista Ital. di Numismatica*, 1888, pp. 229-38.

**SICILY.**—**GELA.**—*Gold Jewelry.*—At Caposoprano (*Terranova di Sicilia*), where the necropolis of Gela is located, some tombs have been discovered, in one of which were found many objects in gold belonging to a female wardrobe, and including, (1) a necklace formed of cylinders, and having rosettes and a female head in the centre; (2) a long chain ending in two lion-heads; (3) a gold spiral with two heads; (4) ten gold button-covers (*brattae*) with a female figure seated on a large bird with outspread wings (cf. Camarina coin, POOLE, *Cat. of Gr. Coins, Sicily*, p. 37, n. 16, 17); (5) two rings, two earrings, and many tubes and gold grains: also, 82 coins, two of gold and the rest of bronze, almost all of Agathokles (317-289 B. C.). This date agrees with the artistic quality of the jewelry, which recalls the gold-work of Pantikapaion, and the best of the ornaments found in Etruscan tombs of the third cent. B. C. (cf. *Mus. Greg.*, t. CXVI, *sq.*).—*Not. d. Seavi*, 1888, pp. 200-1.

**GIRGENTI=AGRIGENTUM=AKRAGAS.**—In the harbor of Girgenti, a dredge-boat recently came across a very rich find of ancient coins and antiquities, including a quantity of plate and numerous Greek statuettes.—*Drake's Magazine in Amer. Architect*, Aug. 4.

#### CHRISTIAN ANTIQUITIES OF ITALY.

**MANTOVA.**—*The Medallist "l'Antico."*—The medallist Pier Jacopo Alari-Bonacolsi, called *l'Antico*, who flourished at the court of Mantova at the close of the XV cent., is made better known by a paper published by U.

Rossi in the *Rivista Italiana di Numismatica*, 1888, No. 2. Born c. 1460, in 1499 he had been some time married and had a family. His earliest and best-known works, the medals of Gian Francesco Gonzaga and Antonia del Balzo, his wife, are attributed to c. 1480. A number of documents that throw light upon his life are published. His early work was at Bozzolo. He went to Mantova in 1496, but did not remain there long. From Bozzolo he removed with the Court to Gazzuolo. It is interesting to note that many of his works were bronze statues and reliefs exactly imitated from the antique. He also worked in marble. He was esteemed a good connoisseur of antiques, and was employed to restore works of ancient sculpture. After a quiet life at Gazzuolo he died in 1528.

**ROMA.**—*Early Portraits of SS. Peter and Paul.*—The *Cronachetta mensile di Archeologia* publishes a series of notices on the discoveries of Christian archaeology in Rome, especially in the Catacombs of Sant' Agnese. Of especial interest is a metal plate on which are the busts of the apostles Peter and Paul, represented according to the traditional type of the first centuries: St. Peter with short curly hair and short beard; St. Paul with a more strongly-marked face, bald head and long beard.

Just above Sant' Agnese, has been found the fragment of a sepulchral inscription of the fourth century, belonging to the family of the Flavii. This is interesting as confirming the opinion that the church of Santa Costanza served as a mausoleum to the imperial Flavian family.—*Moniteur de Rome*, July 8.

#### SPAIN.

**SEVILLA.**—*Accident to the Cathedral.*—August 2, one of the piers of the cathedral gave way, causing a portion of the roof of the nave to fall, destroying the organ and doing other damage to the cathedral. It is said that not less than \$500,000 will be needed for the repairs; part of which sum will be raised by a national subscription.—*Amer. Architect*, Aug. 18.

#### FRANCE.

**CONGRESSES.**—The *Congrès Archéologique de France* has just held its fifty-fifth congress (June 12-20) under the auspices of the *Société Française d'Archéologie*. It was held at Dax and at Bayonne, and included an excursion to San-Sebastian, Tolosa and Pamplona. As usual, the program of the meetings was devoted to a study of the region visited, that is, the departments of the Landes and Lower Pyrenees: it included, a general review of previous work done in this field; an account of its prehistoric monuments of the peoples who inhabited the country before the Romans; of the Iberians; the Boii; the Gauls and their remains; the Romans and their remains; the

local divinities and the monuments concerning them; the early-Christian, Merovingian and Visigothic monuments; the Mediæval monuments of religious architecture; the chateaux; the industrial arts; the hospitals; tombs; coins and medals; manners, customs and traditions.

During the summer the several annual congresses met in Paris.

*The Congress of the Sociétés des Beaux-Arts* was composed of more than 300 societies, who sent delegates to its meetings held May 22-25.

**THE PRESERVATION OF MONUMENTS.**—I. *Congress*.—At its first sitting, held July 23, the committee of organization of the International Congress for the protection of works of art and of monuments appointed, as president, M. CHARLES GARNIER; as vice-presidents, MM. BOESWILLWALD, inspector of historic monuments, and VITU, vice-president of the Society of the "Amis des Monuments"; as secretary, M. CHARLES NORMAND, director of the review *L'Ami des monuments*.

II. *Regulations*.—A law of March 30, 1887, gave to the State the necessary powers for the preservation of ancient monuments belonging to the communes, to public institutions and to private individuals. The Council of State has lately elaborated the regulation of public administration which determines the details of its application. The classification of the monuments is to be made by decree of the ministry of Fine Arts, on the advice of the commission of historic monuments, at the request or with the permission of the owner, and within a limit of six months: while awaiting this decision, the monuments concerning which a proposal is made cannot be destroyed or restored without the consent of the minister, except after a space of three months had elapsed from the date of the notification to the proprietor. The classification of a piece of property does not necessarily imply the participation of the State in any work of restoration or conservation, but all projects concerning such work must be communicated to it. These dispositions relate to monuments having a national, historical, or artistic importance. A simple decree will regulate the composition of the commission of historic monuments and the mode of nomination of its members.—*Cour. de l'Art*, 1888, No. 33.

**GALLO-ROMAN FIGURINES WITH INSCRIPTIONS.**—A figurine of Venus found at Fégréac bears the inscription *Rextugenos Sullias avtot*: similar figurines were found at Caudebec, Angers, and other places (cf. *Revue Arch.*, 1888, I, p. 145). M. de Villefosse considers the word *avtot* or *avot* to be the Gallie equivalent of *fecit*.—*Bull. Mon.*, March-April, 1888, p. 212.

**BÉZIERS.**—*Christian sarcophagus*.—Near Béziers, in the foundations of an ancient ruined chapel, has been found part of a Christian sarcophagus with basreliefs representing Christ before Pilate, and two miracles: an *orante* was placed in the centre. The work is of the fourth century, and probably of the school of Arles.—*Bull. Istituto arch. germ.*, 1888, p. 93.

**LOUDUN.**—*Discovery of an early painting.*—M. PALUSTRE has discovered and cleaned, in the *Église du Martroy*, at Loudun, an early painting on wood, representing the Virgin, considered to be one of the most admirable works of French painting of the xv century. It is thought to have belonged to the collection of King René and to be due to the brush of Nicholas Froment. M. Palustre is soon to publish it in the *Gazette des Beaux-Arts*.—*Cour. de l'Art*, 1888, No. 33; *L'Ami des Monuments*, 1888, No. 7, pp. 147-48; *Revue de l'Art Chrétien*, 1888, p. 404.

**LUCON** (Vendée).—*Ruins of a Church.*—The ruins of a very early church, Saint-Mathurin, have been unearthed. Among the objects found are three statues, coins, tombstones and architectural fragments.—*L'Ami des monuments*, 1888, No. 6.

**NARBONNE.**—*Lex concilii Narbonensis.*—M. MISPOULET, at the *Académie des Inscriptions* (May 4), read a study on the bronze tablet recently discovered at Narbonne (p. 215). He thus sums up the conclusions resulting from his work. 1. The text inscribed on this tablet is a *lex publica*; it is a *lex data*, that is, emanating from the emperor without the aid of the comitium; it is the *lex concilii provinciae Narbonensis*. 2. The functions and the attributions of the *flamen provinciae* were modelled on those of the *flamen dialis* of Rome. 3. The prerogatives accorded to the *flamen* on leaving office belonged to him by full right, without special nomination or delegation: among these prerogatives figures a right the mention of which is here met with for the first time, the *jus signandi*.—*Revue Critique*, 1888, No. 20.

**PARIS.**—*Discovery of a Gothic monastic church.*—In digging for the foundations of a house on the corner of the Boul. St. Germain and the Rue des Bernardins, there were found the remains of an early church that was attached to the convent of Bernardine monks. There are some Gothic windows of great elegance and the lower part of some columns (or piers).—*Cour de l'Art*, 1888, No. 33.

**SITTINGS OF THE ACADEMY OF INSCRIPTIONS.**—The following are summaries of some of the papers recently read before the *Académie des Inscriptions et Belles-Lettres* (sittings of July 13 and Aug. 3).—M. ARBOIS DE JUBAINVILLE sought to prove that in Ireland, at a time intermediate between the archaic period (when the price of sales was in female slaves and in cattle) and the time of the introduction of coined money, certain objects of jewelry, like bracelets, made of an exact weight, were used as a money value. This view he supported from an Irish ms. of the ix cent. which contains the record of a sale, and also from a massive gold bracelet weighing 1,000 gold frs. in the Museum of St. Germain.—M. BAILLET spoke on the Ethiopian people called the *Blemyes* (Βλέψες), on the borders of Upper Egypt from which there have come to the Museum of Bûlâq a number of

documents relating to them. These documents are drawn up in Greek, and seem to belong to the VI cent. A. D. The main facts disclosed by them are the survival of the Blemyean monarchy beyond the time when it was thought to have disappeared, the diffusion of Greek influence by these Ethiopians, and their conversion to Christianity.—M. TH. REINACH treated of *Athenian numismatics* with respect to the names of the *strategoi* read on coins. He sought to prove that the name of magistrates inscribed on the new style Athenian coins of the last centuries B. C., do not designate either archons or mint-officers, but the first two Strategoi of the Republic, its real heads at that time.—M. D. LE ROULS has discovered two bulls of Pope Calixtus II (1143), thought to have been lost, which certify to the transmission of the primitive hospital of the Teutonic order to that of the Knights of St. John.—M. BRÉAL presented a study on the letters of some inscriptions dating from the VII cent. B. C. He believes that the transition from syllabic to alphabetic writing was not a sudden one, and that between these two conditions there must have existed a form regarding which no clear opinion has yet been formed. Thus, the letter *H* sometimes appears with the value of an *h* as in *Haepos*, sometimes with the value of an *η*. In very ancient inscriptions this letter must have corresponded to *hē*, and it is a mistake to think that the stone-cutter mistook *η* for *ε*.—M. BERGER presented a leaden roundel discovered in a Roman tomb in Africa, covered with various kinds of characters, some being Roman, and others very like Phoenician. It proves the use in Africa of maledictions after death, but the letters are so confused it is impossible to decipher them.—M. HOLLEAUX gave a translation of a Greek inscription found by him at Kibyra in Lydia. This inscription dates between 41 and 54 A. D., and states that Quintus Veranius was sent to Kibyra to oversee the works undertaken by order of the Emperor Claudius.—Paris *Temps*, July 17, Aug. 5.

LOUVRE.—*Susa Antiquities*.—The Salle Dieulafoy at the Louvre was opened on June 13 by the President of the Republic. The gallery contains the most valuable portions of the antiquities discovered at Susa by M. and Madame Dieulafoy. The brilliantly colored pictures of the Guard of Darius and the frieze of lions from the royal palace at Susa, unparalleled examples of painting in enamel, are adequately displayed on the walls of the gallery, where the vitrines are filled with antique bronzes, keramics, cylinders, and precious objects of many kinds.—*Athenæum*, June 9.

*Cf.* description of the objects by HENRY WALLIS in the *Athenæum*, June 16, July 14; and *JOURNAL*, II, pp. 53-60, III, 87-93.

*Copy of the Diadoumenos of Polykleitos*.—M. RAVAISSON exhibited to the *Acad. des Inscriptions* (June 22) the cast of a beautiful marble head in the museum of the Louvre, which hitherto has wrongly been considered to be a Ptolemy. It is, in reality, he said, the finest known copy of the head of

the Diadoumenos of Polykleitos. A reproduction in marble of the torso of the same statue is also in the Louvre.—*Revue Critique*, 1888, No. 27.

**PONTFAVERGER** (Marne).—*Roman Treasure*.—A Roman amphora, weighing 45 kilog. and containing a treasure consisting of bronze coins and medals, has just been discovered here. The medals bear the effigies of Crispus, Probus, Licinius, Maximinus Hercules, and Constantinus I.—*Cour. de l'Art*, 1888, No. 37.

**PONTIVY** (near).—*Gallic Cemetery*.—M. Le Brigant, director and founder of the museum of Pontivy (Morbihan) has just discovered, on the road between that town and Persquen, a large Gallic cemetery containing over forty tombs.—*L'Ami des Mon.*, 1888, No. 7, p. 146.

**RIEUX**.—*A Gallo-Roman Temple*.—The Société Polymathique of the Morbihan has discovered at Rieux, between Vannes and Redon, a most curious Gallo-Roman temple. The cells has been already uncovered and a cemented area enclosed by a well-preserved wall brought to light.—M. Bonnemere in *L'Ami des Mon.*, 1888, No. 7, p. 146.

**SAINT-MAIXENT**.—Among recent discoveries, noted at length in the *Revue Poitevine*, are some mediaeval sarcophagi, sepulchral inscriptions, a denarius of Melle, etc.—*L'Ami des Mon.*, 1888, No. 7, p. 147.

**TAVAUX** (Jura).—*A Gallic Stele*.—In a paper published in the *Bulletin Monumental* (March-Apr., 1888), M. Thédenat describes an interesting calcareous stele lately found at Tavaux. It represents a woman seen front-face; below is the inscription *D. M. Senobena*. The figure holds in her right hand a cup, while a *mappula* hangs over her left. With the exception of a painting of the v cent. in the catacombs of Syracuse, it is the earliest known representation of the *mappula*.

#### SWITZERLAND.

**NATIONAL MUSEUM**.—The decision to erect a "National Museum of Switzerland" is likely to call forth a lively competition among several of the principal Swiss towns. Bâle has offered for a site its Franciscan church, and is ready to contribute its collection of mediaeval antiquities. The towns of Berne and Lucerne are also expected to make offers, and a movement to the same effect has just sprung up at Zurich.—*Athenæum*, June 9.

#### BELGIUM.

**BRUSSELS**.—*Retrospective Exhibition*.—The Retrospective Exhibition, organized at Brussels by the Ministry of Agriculture, Industry and Public Works, was opened on June 7. It includes the following classes: Belgo-Frankish epoch; Frankish epoch; religious and civil metal and enamel work; jewels, watches and miniatures; medals; objects in copper, tin and

iron; arms and armor; objects in ivory; in marble, alabaster and carved woods; tapestries and embroideries; sacerdotal vestments and civil costumes; illuminated manuscripts; *etc.* Works in metal predominated, and never has there been such an exhibit of Christian metal-sculpture of the mediaeval period, both in the branch of *dinanderie* (so called from the city of Dinand) and of *orfèvrerie*. A large number of important inedited works were exhibited.—*Revue de l'Art Chrétien*, 1888, pp. 303-6.

#### GERMANY.

**BERLIN.**—*International Congress of Americanists.*—We have received the circular and program of the seventh biennial session of the *Congrès international des Américanistes*, to be held in Berlin, October 2-5 (Secretary, Dr. Hellmann, Königgrätzer str. 120, Berlin, S.W.) under the presidency of Dr. Reiss. The last congress was held at Turin, in 1886. The first day of this year's congress will be devoted to the history of the discovery of the New World, to the history of pre-Columbian America, and to American geology; the second to Archaeology; the third to Anthropology and Ethnology; and the fourth to Linguistics and Paleography. The questions enumerated under the section *Archaeology* are as follows: (9) Can the architecture and the products of certain industries, especially the jade implements and pottery, of pre-Columbian America serve as a proof of a direct communication between the old and the new world?—(10) Antiquities of the state of Vera-Cruz (Mexico) (reporter, M. Strelbel).—(11) Are the antiquities recently found at Costa Rica the products of a prehistoric people which no longer existed at the time of the conquest? (reporters, M. Polakowsky and M. Peralta).—(12) Religious and emblematic value of the different types of idols, statuettes, and figures which are found in the Peruvian tombs; classification of the *canopas* by types.—(13) The use of moulds in the manufacture of potteries in Mexico and Peru (reporter, M. Reiss).—(14) The manufacture and ornamentation of tissues in pre-Columbian America (reporter, M. Stübel).—(15) The classification by ages of the architectural monuments of Peru.—(16) The kitchen-midden (*sambaquis*) of Brazil (reporter, M. G. H. Müller).

The range of the subjects treated seems remarkably comprehensive and well-ordered. Any person who sends \$2.50 to the treasurer (Consul-General W. Schönlank, Köpnicker str. 71, Berlin, S. O.) with a request, will be made a member, and all the publications of the congress will be sent him.

**KÖLN.**—*Restoration of St. Ursula.*—The restoration of the choir of the church of St. Ursula has led to some interesting discoveries, which are recorded in recent numbers of the *Zeitschrift für Christliche Kunst*, 1888, Nos. 2, 3, ff.

## AUSTRIA-HUNGARY.

**DALMATIA.**—*A buried city.*—An Austrian Pompeii has been unearthed near Zara, the capital of Dalmatia. They found thousands of coins, works of Greek and Roman sculpture; Byzantine architecture, amphitheatres, temples, catacombs, etc.—*Amer. Architect*, Sept. 29.

**DEUTSCH-ALTBURG=CARNUNTUM.**—*A Roman Amphitheatre.*—Professor HAUSER, while engaged in superintending the excavation of the Roman station of Carnuntum, on the Danube, near Vienna, has discovered in a cornfield the site of an amphitheatre, which is apparently in a good state of preservation. It is proposed to completely uncover it.—*Academy*, Aug. 18; *Moniteur de Rome*, Aug. 12.

**ISTRIA.**—*Excavations.*—The *Società Istriana di archeologia e storia patria* has continued its exploration of the archaic necropoli of that region. The results during 1887 were not of much importance: however, some antiquities belonging to the first iron age were found in the necropoli of the *castellieri dei Pizzughi*: some of the ossuaries were given to the Museum of Parenzo.—*Bull. di Palet. Ital.*, 1888, Nos. 5-6.

## TURKEY.

**CONSTANTINOPLE.**—*The Museum of Antiquities.*—The correspondent of the N. Y. *Tribune* writes from Constantinople, March 30: “The great boxes containing the sarcophagi found at Sidon last year lie in the open air, closed to the eyes of visitors. Eight or nine months have passed since these treasures were brought to this city, and since the foundations were laid of the new hall intended to receive them: but the new hall has not risen above its foundations. Meantime, scholars are impatiently waiting for a sight of the marbles. Near the boxes from Sidon, on a pile of garden rubbish, is a sarcophagus newly brought from Macedonia, which is of fine marble and is very finely ornamented on its two faces.”

## RUSSIA.

**SARATOF (near).**—*Ancient City.*—There have recently been discovered on the right bank of the Volga, in the environs of Saratof, over an extent of  $2\frac{1}{2}$  versts in length and about one verst in width, vestiges of a large ancient city having all the indications of a superior culture (sculptured marbles, aqueducts, etc.).

**STAROGORODKI (govt. of Tchernigof).**—A peasant named Levotchko has discovered, at this village, a treasure valued at seventeen millions of rubles. The grounds of Levotchko are situated on the ancient property of Prince Ostersky. At the time of the invasion of the Tartars, the property of the

prince was devastated, and it was then that the treasure in question must have been buried: according to his own account, Levotchko has spent ten years in uncovering it. Besides a great quantity of precious objects and manuscripts, Levotchko says he has found ten barrels filled with very ancient fine-gold coins.—*Cour. de l'Art*, 1888, No. 37.

### GREAT BRITAIN.

**PRESERVATION OF ANCIENT MONUMENTS.**—An order in council has just been issued prescribing that the following shall be deemed to be "ancient monuments" within the meaning of the Act of 1882: (1) The Nine Stones, Winterbourne Abbas, near Dorchester; (2) the Chambered Long Barrow, known as the Gray Mare and Colts, near Gorwell, in the county of Dorset; (3) the Stone Circle on Tenant Hill, Kingston Russell Farm, near Dorchester; (4) the Cup-marked Rock at Drumtroddan Farm, Mochrum; (5) the Three Standing Stones, Mochrum; (6) the Moat-hill of Druchtag, Mochrum; (7) the semicircular earthwork on the sea cliff, Barsalloch, Mochrum; and (8) the ancient Chapel at the Isle of Whithorn. The last five monuments are in the county of Wigton.—*Academy*, June 2.

**ENGLAND.—CHRISTCHURCH.**—*Vandalism.*—It is reported that the town council of Christchurch, Hants, have resolved to pull down the remains of the Norman domestic buildings existing near the Castle-keep, and have obtained the permission of Lord Malmesbury and Sir George Meyrick for this "improvement" in order "to open up the view of the Minster." The ruin, now overgrown with ivy, is one of few examples remaining in this country of the domestic architecture of the period; and the beautiful round chimney may be called unique.—*Academy*, June 2.

**LITTLE CHESTER** (Derby).—A recent and somewhat extensive find of Romano-British pottery includes a noteworthy rim of a mortarium or mortar. Its color is the almost invariable dirty-cream of these culinary vessels, but the largely marked maker's name, *Vivius*, is colored in chocolate, painted before firing. No instance of a colored maker's mark has hitherto, we believe, been noted; at all events there is no instance among the mortaria and other large Roman vessels at the British Museum, or in the splendid collection of pottery of that period at York.—*Athenæum*, Sept. 22.

**LONDON.—BRITISH MUSEUM.**—*Fayûm Mummies.*—Mr. H. Martyn Kennard has presented to the British Museum two of the interesting mummies which were dug up in the Fayûm by Mr. Petrie (see pp. 337-38). The larger, that of Artemidoros, has a very fine painted portrait of the deceased wearing a garland, and is decorated with three scenes in gold upon a red ground and a gilt inscription *Ἄρτεμιδωρος εἰνψύχη*. The smaller, that of a

child, is also exceedingly interesting.—*Athenæum*, Aug. 11; *Class. Review*, Oct. 1888.

*Catalogue of Engraved Gems*.—The trustees of the British Museum have published an illustrated catalogue of the engraved gems in the national collection, edited by Mr. A. S. Murray, keeper of the department of Greek and Roman antiquities.—*Academy*, Aug. 18.

**NEW MUSEUM.**—A Biblical Museum has recently been formed at the offices of the Sunday School Institute, in Serjeants' Inn, Fleet street, which is open, free to the public, every day. Among the principal contents are casts of Assyrian basreliefs in the British Museum, of the Rosetta and Moabite stones, and of the Siloam inscription; models of ancient Jerusalem, of Herod's temple, and of ancient Athens; a series of coins illustrating the history of the Jews; antiquities from Babylonia and Egypt, including several presented by the Egypt Exploration Fund; and, lastly, modern objects illustrating the ancient mode of life and the modern religious customs of the Jews. The honorary curator of the museum is the Rev. J. G. Kitchin, who will be glad to receive any help towards the collection either in money or in kind.—*Academy*, July 7.

**OXFORD.**—*Bodleian Library*.—The Homer papyrus recently discovered by Mr. Petrie at the Fayūm has been presented to the Bodleian Library by Mr. Jesse Haworth.—*Academy*, Sept. 8.

---

AMERICA.  
UNITED STATES.

**ARIZONA.**—*Ancient Cities*.—Mr. FRANK H. CUSHING has explored the wide valley or plain at the confluence of the Salt and Gila rivers in South-western Arizona. To-day railroads cross this valley, and much of it has been reclaimed, by irrigation, from the desert condition into which it relapsed when the ancient inhabitants disappeared: still a wide expanse of the plain, forty-five miles across, remains a desert. On this wide plain are many groups of mounds, in excavating which Mr. Cushing has discovered a number of ancient cities, to some of which he has given the names *Los Muertos*, *Los Hornos*, *Los Guanacas*, *Los Pueblitas*, *Los Acequias*, etc.

*Los Muertos*, "the city of the dead," has been traced for three or four miles, and forty or fifty huge structures or communal houses have been examined. These houses are 300 or 400 feet long and 200 feet wide, possibly larger. They were generally built of adobe bricks, sun-dried, without straw or admixture of cement of any kind. In some instances, Mr. Cushing thinks, they were four or five stories high; but this can only be conjectured from the size of the mounds, the thickness of the walls, and

the quantity of the *débris*. Between forty and fifty of the large, or communal, houses were found in *Los Muertos*. In the centre was a structure larger than the others, which Mr. Cushing calls a temple. In this building (which was enclosed by a strong adobe wall), and in no other, were bodies found deposited in an upper story. Here there were four or five adobe sarcophagi, two of which were placed nearer the centre of the building than the others, were more conspicuous, and contained what appeared from the skeletons to be the remains of men of advanced age: extra decorations were found on these two sarcophagi. It is supposed that this was the home of the chief ruler of the tribe, the priest, or some one of exceptional note. Other structures of a peculiar character were discovered. They were circular, and in the centre of each was a fire-place. One of these was found in each city. Mr. Cushing thought that this round structure was a temple, perhaps, of the sun, as nothing was found in them but the fireplace and some pottery. The one most carefully excavated was about 50 feet in diameter.

*Rock-pictures.*—Mr. Cushing's party found on the rocks of neighboring mountains rude etchings representing men offering prayers for rain, herdsmen or hunters offering sacrifices. These rock-pictures are interesting as bearing upon the question of the use of domestic animals by these people, and their probable acquaintance with the use of wool: in these petrographs appear representations of animals much like the llama of South America.

—*Science*, June, 1888.

**GREAT SERPENT-MOUND.**—At the annual meeting of the National Academy of Sciences, held in Washington last April, Professor F. W. Putnam presented a report on the progress of the systematic exploration, undertaken last year, of the earthwork in Adams County, Ohio, known as the "Serpent-Mound." It is situated on a bluff, about 100 ft. high, which forms one of the banks of Brush Creek, about 80 miles from its mouth. The mound consists of an oval earthwork about 4 ft. high and 20 ft. across, enclosing a space 80 ft. long and 20 ft. wide. The length of the structure on the outside is 120 ft., and its width 60 ft. There is a little mound of stones within the enclosed space. Near one end of this mound begins another of similar construction, but having the form of a serpent. The jaws are extended as though the snake was about to swallow the oval mound; the head and neck are well defined; the body has three turns, and the tail a double coil. The entire length of the serpent is about 1,420 feet.

Near these principal mounds are several minor ones, and to the south of the serpent a space which bears evidence of having been the site of an Indian village and also a burial-ground. Professor Putnam is convinced that most of the graves are those of interlopers; that is, not of the Indians who built the mound, but of a later race, who probably were ignorant of

their predecessors, and did not know that they were living on an old burial-ground. But the skeletons of two of the supposed mound-builders were found. A section made through the centre of one of the mounds disclosed the bones of several "intruders;" but at a depth of six feet was found the skeleton of the man over whom the mound was raised as a monument. The bones were those of a large man, about six feet in height, and showed him to be a person of massive frame. The body lay upon its back, with the right arm extended at right angles, and the left arm at the side. The only object found near it was a mussel-shell that lay near the bones of the left leg. Beneath the skeleton was a layer of clay that had been placed there, and upon which a fire had been kept for a long time. Near the surface the clay had been burned almost as red as a brick, and it showed evidence of heat to a depth of several inches. On the top of the clay were the ashes from the fire, and perhaps others, several inches thick; and upon these the body had been laid, and the mound erected over it.

The explorations will be continued during the coming summer, and a further report was promised for the next meeting of the academy.—*Science*, April 27.

#### PERU.

**EXPLORATION OF THE BURIAL-GROUNDS OF THE INCAS.**—The British consul at Mollendo, Peru, reports that a company has been formed there, with the object of searching for antiquities in the Inca burial-grounds in the district of Cuzco, a concession having been granted by the Government to the company for this purpose.—*Amer. Architect*, July 28.

**Cuzco.**—The Centeno Collection at Cuzco (said to be the most precious collection of South-American antiquities) has been bought for the Royal Museum at Berlin, and is now on its way to Europe in the German ship *Kosmos*.—*Academy*, Sept. 29.

A. L. FROTHINGHAM, JR.

## SUMMARIES OF PERIODICALS.

---

**BULLETTINO DELL' IMP. ISTITUTO ARCHEOLOGICO GERMANICO. SEZIONE ROMANA.** Vol. II. No. 3.—W. HELBIG, *Excavations at Corneto* (pp. 153–8). An account is given of the excavations carried on during Feb. and March 1887 by the municipality of Corneto-Tarquinii between the Arcatelle and the communal road, below the *Tomba del Cittaredo*. The tombs belong to the period when the trench-tomb still predominated, but after the introduction of the corridor-tombs. Full details regarding the objects found are given in JOURNAL, III, pp. 479–80.—P. HARTWIG, *A head of Helios* (pp. 159–66; pls. VII, VII\*). This head was discovered in 1857 in the island of Rhodos and purchased at Rome by General E. Haug, then American consul. The work is Greek. It is about half life-size: the top, the back, and the ears are merely sketched; the rest is finished: the short hair falls in ringlets; the eyes are deep-set and glance upwards, the head being turned to the left. Seven holes in the head were evidently intended for metal rays, so often added to heads of Helios: this leads to the identification of the head as one of Helios, which is all the more probable because the worship of the sun-god was very prominent in Rhodos. However, it differs radically from the recognized type of Helios usually represented with well-opened eyes and long flowing hair. The writer's opinion is that it is a fourth-century copy of the bronze Helios in his chariot by Lysippos, who is known to have created a new type of Helios.—P. HARTWIG, *Report on a series of red-figured Attic tazzas with names of artists and favorites, collected at Rome* (pp. 167–70). This collection contains vases with the names of the artists Epiktetos and Philtias, and of the favorites Leagros, Epidromos, Panaitios, Chairestratos, Chairias and Lysis. [These vases have been purchased by the Baltimore Branch of the Archaeological Institute of America for the collection of classic antiquities which it is forming in Baltimore.]—FERD. DUEMMLER, *On a class of black-figured Greek vases* (pp. 171–92; pls. VIII, IX). This class of early vases—amphorae and oinochoai—have passed unnoticed because supposed to be Etruscan. The writer proves them to be Greek and allied to, though very distinct from, the Corinthian vases: some forms, also, are of Attic origin. A Phokaian origin is suggested, and a separate and important class of archaic vases is added to those already recognized. An indication of their age is that one was found at Orvieto in a tomb of the beginning of the vi cent. Animals predominate over human figures.—P. STETTINER, *Remarks on the Etruscan Aes grave* (pp. 193–5).

The common opinion is that the Etruscans were the last of the Italians to adopt the cast *aes grave* as their coinage, and that they copied it from the Umbrians and Latins; this opinion being founded on the inferiority in weight of the Etruscan *assi*. In 1875, some very heavy archaic Etruscan *assi* were found at Corneto, and lately two even earlier ones were found at Chiusi, demonstrating, in the writer's opinion, the fact of the early use of the *as* in both Southern and Central Etruria.—G. LIGNANA, *Faliscan inscriptions* (pp. 196-202). These inscriptions are classified under three groups, communicated respectively by Gamurrini, Helbig, and Fiorelli: the first comprises two inscriptions painted on the borders of two paterae, which read, in Latin translation, *favebit vinum bibam eras carebo*. The second consists of three inscriptions scratched on broken tiles, found at Carchiano, which are supposed to have closed the graves of some *liberti* and *libertae*, the first reading: *Popia Calitenes Aronto Cesies Lartio uxor*. "Calitenes and Cesies are genitives after the Etruscan manner, and form the characteristic of the Faliscan dialect of Carchiano, which adds Etruscan forms to its own Faliscan." The third was found in a tomb of the necropolis of *La Penna* near Civita Castellana.—F. BARNABEI, *On the libellus of Geminus Eutychetes* (pp. 203-13). This paper illustrates an inscription found on the Via Ostiense which is sufficiently important to be here reproduced: *Cum sim colonus hortorum oltioriorum qui sunt via Ostiensi iuris | collegi magni arkarum divarum faustinarum matris et piae colens in|asse annuis §§. XXVI et quod exurrit per aliquod annos in ho|diernum parior depreco tuam quoq. iustitiam Domine Salvi sic | ut Euphrata v. o. collega tuus q. q. Faustinae matris aditus a me permis. | consentias extruere me sub monte moriolam per ped. XX in quadra|to acturus genio vestro gratias si memoria mea in perpetuo const. | habitus itum ambitum dat a Geminio Eutychete colono.*

*Euphrata et Salvius Chrysopedi Pudentiano Yacintho Sophronio | et Basilio et Hypurgo scrib. salutem exemplum libelli dati nobis a Geminio | Eutychete colono litteris nostris adplicuimus et cum adliget aliis quoq. | colonis permisum curabitis observare ne ampliorem locum memoriae | extruat quam quod libello suo professus est dat. VIII Kal. Aug. | Albino et Maximo cos.* This is a decree dated July 25, 227 A. D., under Alexander Severus, preceded by the request for it. Geminus Eutychetes asks that, in consequence of his faithful payment of a large annual rental of over 26,000 sesterces for his property, he be allowed to erect for himself a monument occupying a frontage of 20 ft., and a similar space in width: this request was made to the college owning the land. The inscription is important for the constitution of these colleges or corporations.—A. MAU, *On the meaning of the word "pergula" in ancient architecture* (pp. 214-20). It is known that objects for sale were exhibited to the public in a *pergula*; this was done by artists, artisans, and shopkeepers; and that the *pergulae* were high, and

connected with the *tabernae*. The writer thinks he has found at Pompeii the solution of the question: there exist, in Pompeian shops, above the *taberna*, a room as large as the shop and open on the street, probably provided with a balustrade, while originally, according to the etymology, it was probably an external gallery.

**Vol. II. No. 4.**—G. F. GAMURRINI, *Very early art in Rome* (pp. 221-34). This paper is written against the common fallacy, that no art existed in Rome and Latium before the second Punic war, and to establish what kind of art did exist there before the rise of Greek influence. Roman tradition ascribed to Numa the associations of arts, among whom were the workers in metal (example, an archaic fibula found at Palestrina, of Phoenician type), and the potters, whose industry was, however, carried on in very modest proportions. In architecture at this period Rome was in advance of the Etruscan cities. In general, Gamurrini concludes, Roman art (like Roman *cultus*) was a reflex of that of Caere, before the capture of that city, and of Veii and Falerii. This was modified at an early date by Hellenism introduced through Massalia and the Greek cities of Magna Graecia (cf. works of Damophilos and Gorgasos in 498 b. c.). The occupation of Campania in 340 b. c. signalled the final fall of Etruscan influence and the supremacy of that of Hellas. Early in the III cent. b. c., there flourished an important Roman school of art whose existence has been demonstrated by remarkable works, like the terracottas of the temples at Falerii, the *Cista Ficoroni* and other ciste and mirrors with Latin inscriptions, the class of delicate pottery called "Etrusco-Campanian," and even a class of vase-paintings, the type of which is one found at Falerii with Latin inscriptions. This rising art was destroyed by the Punic wars.—F. VON DUHN, *The necropolis of Suessula* (pp. 235-75; pls. XI, XII). An exhaustive and scientific account is given of the excavations conducted in the necropolis of Suessula in Campania between 1879 and 1886: two accounts of previous excavations had already been published by the same author. The substance of this paper is given under *News* in the *JOURNAL*, vol. IV, p. 111. The tombs lately discovered disclose a period in the history of Suessula in which the Hellenic influence of Cumae had triumphed completely over the early Italic culture, beginning, probably, at the close of the VI cent.: it is represented by archaic bronzes (vases, figures, ornaments and utensils) and figured vases in great numbers varying in date from the severe black-figured to the free red-figured style. From later tombs come an immense number of vases of Campanian manufacture, forming the most instructive series in existence of this style, from the fourth to the second cent. b. c.—C. PAULI, *Inedited inscriptions of Chiusi* (pp. 276-91). In October 1885, an Etruscan tomb was discovered at Chiusi, the ancient Clusium, containing a number of inscriptions on sepulchral tiles and ossuaries: these showed

that the tomb belonged to one of the branches of the large and best-known of Etruscan families, the *Gens Seiantia*.—H. DESSAU, *A friend of Cicero, mentioned in a stamped brick from Praeneste* (pp. 292-4). The bricks of Praeneste generally show different stamps from those found in Rome and the other cities of Latium. A recent stamp is M·LATER·Q·, evidently the *M. Juventius Laterensis*, quaestor, who gave games at Praeneste and was a personal and political friend of Cicero.

**Vol. III. No. 1.**—F. BARNABEI, *Some inscriptions from the territory of Hadria in Picenum* (pp. 3-13). A sketch is given of the Roman colony of the territory of Hadria, and some inscriptions found by the author in this neighborhood are published. The first, found near Monte Giove, is of the late-Republican period and a *votum* to Jove by members of the Mecia tribe, to which Hadria was attributed: this indicates the existence on Monte Giove of a great temple of Jove, and this is confirmed by another inscription which contains the name of Q. Fabius Maximus Paulus, son of Q. Fabius Maximus, a legate of Caesar in Spain, consul in 743 u. c., pro-consul of Asia in 748 and 749 u. c., etc. He is called *patronus coloniae*, and hence the foundation of the colony is settled to be in the time of Augustus, in 743 u. c. = 11 b. c. Two roads traversed this territory, both branches of the Via Salaria.—A. MAU, *The basilica of Pompeii* (pp. 14-46). This basilica is the earliest known to us, being anterior to 80 b. c. and belonging in its style to the period previous to the Roman colony, when Pompeii was subject to Greek influences. For this reason it is a precious monument for the history of the basilica: nevertheless it has not been carefully studied. The writer believes it to be not of the normal two-storied Vitruvian type but of that represented by the basilica built by Vitruvius at Fano, where the tall columns of the central nave rose up to the roof, the portico being of equal height with the central nave and containing windows which lighted the interior. This is against Lange, who believes that the roof of the central nave rose above the porticos. The central space was covered: the pavement was of *opus signinum*. A double row of columns is engaged in the interior of the walls: they are Ionic, while the central columns are Corinthian. The *tribunal* or Judgment-seat is raised 1.65 met., and has a frontage of six columns. A flight of steps leads directly into the inner portico through a vestibule, probably covered by a pent roof, whose sides are formed by the projection of the side-walls: the portico is in two stories, the lower being formed of a row of four Ionic columns supporting a wall.—PAUL WOLTERS, *The Chaleidicum of the basilica of Pompeii* (pp. 47-60). Mazois' restoration of the chaleidicum or vestibule of the basilica was quite contrary to the evidence of the remains, and must be totally revised. The front-wall is broken by five doors which open between six piers of tufa blocks, of which the two in the centre are

the smallest.—OTTO ROSSBACH, *The plate by Sikanos* (pp. 61–8; pl. i). This, the only work by Sikanos, though known to Braun and Welcker, has long since been lost sight of: the drawing made for Brunn is here published. The plate is in the severe red-figured style. The centre is filled with a figure of Artemis running from left to right. The inscription reads: ΣΙΚΑΝΟΣ ΕΓΟΙΕΣΕΝ. Sikanos was an Attic artist, and his technique stills savors of the black-figured style.—P. HARTWIG, *Nereid in the Vatican* (pp. 69–75; pl. ii). In the *sala degli animali* at the Vatican is the fragmentary torso of a partially draped female seated on a marine monster. Only the body below the waist is preserved: the drapery is thrown over the limbs, leaving the upper part exposed, and the feet are crossed: in front are remains of two small feet, probably of Eros. The animal is probably a hippocamp. The base is treated in a most unusual manner, as it represents water and waves in which are seen a polyp and another fish. The type of the Nereid riding a hippocamp and attended by Eros is well given on a coin of Brutus (Head, *Coins and Medals*, pl. 45, 20). The sculpture itself is not Roman but Greek, and belongs to the period of transition from Hellenic to Hellenistic art, perhaps to a type created by Skopas.—F. MOMMSEN, *Three inscriptions of Pozzuoli* (pp. 76–83). Three interesting inscriptions here published and commented, *i. e.*, those of Annia Agrippina, of C. Aelius Gaurus, and of the pantomime Pylades: the last is reproduced in the JOURNAL (p. 367).—CH. HUELSEN, *Epigraphic miscellanies* (pp. 84–92). Publication of the inscriptions of L. Minicius Natalis (see JOURNAL, IV, pp. 214–15), of the equestrian statue of Domitian, and of a gladiatorial tessera.

A. L. F., JR.

ΕΦΗΜΕΡΙΣ ΑΡΧΑΙΟΛΟΓΙΚΗ. JOURNAL OF THE ARCHAEOLOGICAL SOCIETY IN ATHENS. 1887. Nos. 2, 3.—ST. A. KOUMANOUDES, *Attic Inscription concerning a building at Delos*. The inscription here published is cut on both sides of a slab of Pentelic marble which formed the lid of a Byzantine tomb near the Olympieion in Athens. The letters on the under side of the lid are nearly all destroyed, and the lower end of the stone is broken off. The inscription appears to belong to the middle of the fourth century B. C. The contractors are to furnish bondsmen. An architect and a *τιμαρχητέκτων* are mentioned. The officials in charge of the building are the *ναοποιοί*. The building had columns and porticos, and may have been a stoa or a temple. The materials, which were to be brought from Attika, are carefully specified.—ST. A. KOUMANOUDES, *Two Boiotian Skyphoi* (pl. 5). These vases are in Athens. The representations upon them are in somewhat rude relief, and resemble those of the two similar vases published 'Εφ. Αρχ., 1884 (March). Upon No. 1, six scenes from the *Iphigeneia in Aulis* of Euripides are represented. Each figure has its

inscription. Κλυταιμήστρα is spelt without N, as in the oldest MSS. of Aischylos and Sophokles. An additional inscription reads Εύριπον Ιφιγενείας. The vase seems to belong to "Roman times before Christ." No. 2 is somewhat fragmentary. Upon it are represented three quadrigae with armed warriors. All are galloping toward a rough wall at the extreme left. An inscription designates this as χάραξ Ἀχαιῶν. Further inscriptions are Ὀδυσσέως and . . ΜΕΝΩΝ, perhaps Agamemnon. The scene is evidently from the Trojan war.—CHR. TSOUNTAS, *Inscriptions from Eretria*. Three inscriptions are published. The first two are honorary decrees of the third century B. C. The third is a long list of names, probably an appendix to a decree. The names are grouped according to demes, of which twelve occur in the following forms: Βονδιάθεν, Όρσπιον, Ιστιαίεν, Καματεῖς, Τρυγχῖς, Περαῖς, Ταμνεῖς, Μυθούνται, Λάκεθεν, Παρθενεῖς, Αιγλεφειρᾶς, Κοτυλαῖς. The date is probably the second century B. C.—D. PHILIOS, *Inscriptions from Eleusis* (continued: see Έφ' Ἀρχ., 1887, p. 1). No. 31 is an accurate publication of C. I. G., I, 392. No. 32 is, like No. 31, inscribed upon a simple pedestal. The Senate and the People consecrate to Demeter and Kore (a statue of) the ἔξηγγητής Medeios of the Eumolpid race, son of Medeios, from the Peiraeus, on account of his careful service to the goddesses. The date is the priesthood of Kleokrateia daughter of Oinophilos of Aphidnai. No. 33, inscribed upon a pedestal, records that Quintus Auli f. Pompeius made and dedicated together with his brothers Aulus and Sextus (a figure of) Αἰών for the power of Rome and the endurance of the mysteries. This artist is otherwise unknown. No. 34 reads Ε]τβ[ονλι]δης Εὐχειρος | Κρωπι]δης ἐποίησεν (cf. Loewy, *Ins. gr. Bildh.*, p. 100, Nos. 133 ff., 222 ff., 542 ff.).—O. BENNDORF, *Pinax from the Akropolis at Athens* (pl. 6; 5 cuts). A Pinax (cf. Am. Journ. Arch., II, p. 65) is published and discussed. Upon it an armed warrior is represented. The colors used are yellow, brown, dark red, and black. The original inscription seems to have been Μεγακλῆς καλός, but the name was erased and another, apparently Γλαυκύτης, written over it. The upper edge of the pinax is adorned with a scroll pattern, showing that it was intended to be seen. The plaque may have been part of some such ornament as the barriers of the throne of Zeus at Olympia (Paus., VII. 4). The style is that of the early part of the fifth century B. C. The four colors used agree with the reports of ancient writers about Polygnotos, and the use of the colors without shading may give some idea of Polygnotos' style. This is exemplified by a short discussion of the paintings in the Lesche at Delphoi.—B. STAES, *Archaic Statue from the Akropolis* (pl. 9). A female statue found near the Erechtheion in 1886 is published in colors (cf. *Musées d'Athènes*, pl. x; *Journ. Hell. Stud.*, VIII, p. 163; *Am. Journ. Arch.*, II, p. 63). The colored plates give a much better idea of the beauty of this work of archaic art than can

be derived from photographs.—FR. STUDNICZKA, *Statuettes of Athena from the Akropolis of Athens* (pls. 7, 8; 15 cuts). Four archaic bronze statuettes are published. Three of these have bases with dedications, while the fourth lacks both pedestal and feet. The figures all represent Athena Promachos, and all but one have the Aegis. They seem to belong to the sixth century B. C. All exhibit non-Attic traits, and the most beautiful among them shows marked resemblance to the Athena of the eastern pediment of the temple at Aigina. This type of Athena probably does not, however, come from Aigina but from Ionia or the Ionian islands. A fragment of bronze, evidently part of the breast of a figure of Athena, is published. A headless marble statuette of Athena, discovered in 1864 on the site of the Akropolis Museum, is published and discussed (cf. *Arch. Ztg.*, 1864, p. 234; *ibid.*, 1885, p. 213 ff.; *Mitth. Athen.*, 1881, pp. 86, 93; Roscher, *Lex. d. Mythol.*, pp. 695, 1720; Studniczka, *Beitr. zur Gesch. d. gr. Tracht*, p. 142, fig. 47). The style of the figure is that of the Peloponnesian school, to which the sculptural adornment of the temple of Zeus at Olympia must be assigned. The date is about 480 B. C., toward the end of archaic art. That the clothing of the figure is Attic, is explained by the fact that it was to be set up in Athens.

HAROLD N. FOWLER.

JAHRBUCH D. K. DEUT. ARCHÄOLOGISCHEIN INSTITUTS. Vol. III.  
1888. No. 2.—C. ROBERT, *The Interpretation of the Telephos-frieze from Pergamon* (12 cuts). VI. Further scenes from the youth of Telephos are recognized: (1) the killing of the Aleadai; (2) the *πρόθεσις* of a corpse, perhaps of one of the Aleadai; (3) a scene in a sanctuary of Dionysos; (4) a battle-scene; (5) a youth fleeing into a ship, probably a scene from the battle of the Kaikos; (6) a fragment of a ship, belonging perhaps to the same part of the frieze; (7) the foundation of Pergamon. VII. The extant fragments of the frieze make a computation of its entire length possible. It cannot have been less than 70 met. Bohn's conjectural plan of the great altar leaves an opening of 20 met. on the west, which reduces the inside length of the peribolos-wall to 62 met. Either, then, the opening in the wall must have been less than 20 met. (Robert suggests 2) or the frieze must have been continued on the outside of the western wall, and perhaps on the northern and southern walls which projected toward the west. The arrangement of the parts of the frieze about the altar cannot as yet be determined with certainty, but, with the help derived from the existence of several corner slabs, reconstruction is attempted.—A. FURTWÄNGLER, *Studies on Gems with Artists' Inscriptions* (pl. 3; one cut). Introductory remarks are followed by I. *Gems with Artists' Inscriptions in the Berlin Collection*. 27 gems are published and discussed. These are (a) five cameos, and (b) twenty-two intaglios. Nine inscriptions are given in

facsimile. Of the gems, 14 are regarded as antique (though one has a modern inscription), 13 as modern.—E. Löwy, *Vase of the Faina Collection in Orvieto* (pl. 4). A red-figured vase is published. A mounted barbarian archer is represented on the inner surface of the shallow vessel. The inscriptions are  $\kappa\alpha[\lambda\omega\varsigma]$ , Λύκος, [Πα]vaίτ[ιος], and Δ(?) $\omega\mu[\varsigma]$ , i. e. Duris. In the discussion of this vase the Theseus-kylix by Duris (*Brit. Mus. Catal.*, 824) is mentioned. An *Appendix* by CECIL SMITH gives an accurate description of the Theseus-vase illustrated by 17 cuts.—H. HEYDEMANN, *Berlin Antiques*. 1. The so-called kanephoros from Paestum, in Berlin (*Arch. Ztg.*, 1880, p. 27 ff; pl. 6), was part of a lychneion or candelabrum. 2. The torso in the Berlin museum interpreted by Overbeck (*Kunstmythol. Apollon*, p. 219, fig 14) as Apollon is to be restored as a boxer  $\sigma\kappa\alpha\mu\chi\omega\varsigma$ . 3. Upon an amphora in Berlin (Furtw., *Catal.*, 2170; Gerhard, *Auserl. Vasen*, pl. 299) by Epiktetos two goddesses are represented. This is an abbreviation of the scene of the Judgment of Paris. A list of similar abbreviations is given. 4. The gem Tölken, *Gemmensamml.*, I. 80 (= Winckelmann, *Descr. Stosch.*, III. 201) is interpreted as Iphigeneia. Tölken, II. 70 (= Winckelmann, II. 1769) is not Herakles, but a Seilenos. Tölken, III. 42 (= Winckelmann, III. 8) represents a youth preparing to spring into the water.—C. BELGER, *The wound of the Dying Gaul*. The writer maintains his previous opinion (*Arch. Ztg.*, 1882, p. 328 f.), that the dying Gaul has been wounded by the enemy, against Professor Overbeck (*Renuntiationsprogr. d. phil. Fakultät*, Leipzig, 1887; *Archäol. Miscellen*, IV, p. 25–29), who thinks his wound is self-inflicted.—**BIBLIOGRAPHY.**

HAROLD N. FOWLER.

**JOURNAL OF HELLENIC STUDIES. Vol. VIII. No. 1. April, 1887.**

—A. S. MURRAY, *A Rhyton in form of a Sphinx* (pp. 1–5; pls. LXXII, LXXIII). This rhyton, found at Capua in 1872 and described in the *Bullettino* of that year, is now in the British Museum. The subject of the vase has been called “Triton, Nike, and other figures.” The figure named Triton, which ends in a serpent’s tail (not that of a fish), must be Kekrops. The incident represents Kekrops, his three daughters, and Erichthonios, soon after Pandrosos has opened the basket in which the boy lay. The scene well illustrates Eur. *Ion*, 1163. The vase-painter and Euripides seem to have taken a common inspiration from some unknown work of art at Athens. The author makes some interesting remarks as to the relation of the *Ion* (especially vv. 184 ff, 206) to sculptured subjects at Delphoi. This rhyton was evidently imported from Athens, and its date is about 440 B. C.—F. IMHOOF-BLUMER and P. GARDNER, *Numismatic Commentary on Pausanias*, III (pp. 6–63; pls. LXXIV–VIII). This valuable commentary is here completed. It covers Paus., IX, x. 1–38; viz., Boiotia, Phokis, and Athens,

with a supplement containing coins of Peloponnesos omitted in Parts I and II. Coins are described and figured illustrating works of art and mythological types, many of which are mentioned by Paus., in Plataia, Thebes, Tanagra, Haliartos, Thespiai, Koroneia, Phokis, Delphoi, Elateia, Antikyra, Athens, Eleusis, Oropos, Salamis; in the supplement, Megara, Pagai, Korinth, Tenea, Sikyon, Phlious, Kleonai, Nemea, Argos, Epidauros, Aigina, Troizen, Hermione, Lerna and Nauplia, Lakedaimon, Gytheion, Kolonides, Asine, Pylos, Patrai. A triple index follows, of artists, cities, and subjects.—W. R. PATON, *Excavations in Caria* (pp. 64-82; figs. 1-29). Mr. Newton had visited Assarlik, and identified it with Syangela (Souagela), the ancient Karian city. This article describes four tombs found near this city: the tombs are tumuli, and are surrounded by a circular wall; at the centre is the sepulchral chamber closed at the top by large stones; two burial enclosures are rectangular. Several other tombs were visited, near Mandrais, one of which is very remarkable; in general plan it resembles the Assarlik tombs, but is much more elaborate: probably it is the tomb of one of the Karian princes mentioned in the Attic tribute-lists. In these ancient Assarlik tombs were found articles of bronze, gold, iron (fibulae, knives, a ring), and pottery (bowls, amphorae, a Bügelkanne, a kylix, etc.). The pottery and the terracotta sarcophagi are covered with elaborate geometrical designs. There is no trace of any other design; the fibulae are all of one pattern; the weapons are exclusively of iron; the bodies in all cases had been burnt. These facts are of great importance for the light they throw on the civilization of the Leleges; and the fact that the geometric system of decoration prevailed in this very elaborate stage, among these people, is of great significance in the present stage of conjecture concerning early Greek pottery. The author contests the identification of Assarlik with Souagela, and that of Chifoot Kale with Termera; Souagela was probably at Tchoukcheler. An inscription found *in situ* at this place contains the letters ΤΤΙΤΡΕΟ: Pigres is mentioned in the Attic tribute-lists as despot of Souagela. If this identification be correct, Assarlik must be Termera.—E. L. HICKS, *Iasos* (pp. 83-118). A sketch of the history and antiquities of Iasos (not Iassos), from literary and epigraphical sources, down to the Christian era. The famous Iasian decree of the third or fourth century B. C. (Housouillier, *Bullet. d. Corr. Hellén.*, 1884, pp. 218 ff.) which gives a picture of Greek life, vivid as an instantaneous photograph, true of each century of Greek freedom and of many towns, is restored more fully than hitherto, and discussed in detail. In particular, the means resorted to by the Greeks for securing attendance at the ekklisia (fines, chalking, fees, raising of σημεῖον, water-clock, etc.) are described, with authorities. The article abounds in acute observations.—E. A. GARDNER, *Two Naukratite Vases* (pp. 119-21; pl. LXXIX).

The special name "Naucratite" has been given to a class of vases from Naukratis, covered with a whitish glaze and having a polychrome decoration outside; black inside with lotos patterns in red and white. One of these vases represents this type, and the other, another local style. Vases of the class known as "Naucratite" are almost always of the typical krater shape; four colors are used in the polychrome decoration; incised lines are never found on the finer specimens, but the outlines are drawn with a brush. The finest styles of pottery from Naukratis have not yet been published.—W. LEAF, *Trial Scene in Iliad XVIII. 497–508* (pp. 122–32). There are two scenes here: the dispute in the market-place, amid the clamorous people, one litigant claiming that he has paid the penalty for the man slain, his adversary refusing to accept any payment ( $\delta\delta\alpha\bar{v}ero\mu\eta\delta\bar{e}r\delta\acute{e}o\theta\bar{e}i$ ), both wishing to refer the matter to an *ι\sigmaτωρ*; and, second, the scene in court where the *γέροντες* are judges. The three stages by which criminal law regulating blood-guiltiness arose were: first, blood-feud; second, the penalty of exile (Hom., *Il.*, xxiv. 480; ix. 632–6); and, third, the payment of blood-price by the offender. This scene represents a period of transition, between the second and third stages. The man-slayer claims expiation by a payment; the next of kin refuses to accept the payment of money, and demands the penalty of exile. The matter thus becomes one of public character; the *ι\στωρ* before whom the disputants take issue, who is competent to act in private cases, refers this, a public matter, to the *γέροντες*, who decide it with all the formality of a political debate. The archaic procedure known to Roman law as *legis actio sacramenti*, "a dramatization of the origin of justice," is, according to Sir H. Maine, a parallel case; the praetor, casually present, to whom the disputants appeal as arbiter, represents the *ι\στωρ*: but Sir H. Maine misses an important point when he speaks of the council of *γέροντες* as merely standing for the *ι\στωρ*. The case in the *Iliad* is not a private one: the zeal with which the people take it up make it one of public moment; hence the *ι\στωρ* must call the council to his aid. The *legis actio sacramenti* illustrates another point: the two talents of gold (508) have been identified by Sir H. Maine with the *sacramentum*—they are far too small a sum to represent the price of the slain man—a deposit by the litigants, under the form of a wager, which was taken by the courts as remuneration for trouble and loss of time. It is, however, impossible to decide, from the uncertainty of the meaning of  $\delta\acute{e}k\eta\mu\acute{e}t\acute{e}iv$  (either "to pronounce a judgment," or "to plead a cause"), whether this sum should go to the councillor whose judgment contributed most to the final decision, or, as an actual wager, not to the court, but to the successful litigant. The procedure in this case, the importance of which consists in the actual appointment of an *ι\στωρ* and in the reference by him to the council of state, seems to have been a regular

part of early Greek criminal action, as is seen by a comparison with the *Eumenides*, the jurisprudence of which supplements that of the Homeric scene in a remarkable way. Here the *ἰστωρ*, praetor, chief of state, is Athena; the *αἰρίας τέλος* (*Eum.*, 434) is Attic for the Epic *πεῖρας*; Athena refers the case to the people, gathered on the hill of Ares, as the *γερονοία* in the "holy circle"; *πιφαύρκω* (620) is used in identical senses; the judges in both scenes rise to give sentence in turn. This close parallelism shows that these two trials represent one form of procedure, the oldest in chronology, though not in evolution, known to us in the history of European law. The Icelandic story of Burnt Njal, with its almost identical procedure, confirms this explanation.—W. RIDGEWAY, *The Homeric Talent: its Origin, Values, and Affinities* (pp. 133–58). In the Homeric Poems are two systems of denominating value: that by the ox (or cow) and that by the talent. The talent, which is always of gold, is the younger, and merely represents the older ox-unit, and is not independent of it, as maintained by Hultsch, and others. Values thus may be expressed indifferently in oxen or in talents, the older name prevailing, after the fashion of *pecunia* in Latin. This view the author sustains by several arguments, based on Pollux ix. 60, Herod. vi. 97, and an anonymous Alexandrine metrological writer (*Rel. Script. Metrolog.*, ed. Hultsch, I, p. 301): he infers accordingly that at Delos the *βοῦς* = 2 Attic gold drachms = 1 daric = 1 *τάλαντον* = 1 light shekel = 130 grs. These equations represent the earliest Hellenic traditions. This identification of the ox and the Homeric talent is of importance: it explains the ox-type of the coins of Euboea; it explains the proverb *βοῦς ἐν γλώσσῃ*; it clears up several dark places in Homer, furnishing a common measure for values of prizes, gifts, etc. By taking the ox as the primitive unit, a simpler account of the genesis of the Greek and oriental standards of value may be gained. Here the author breaks wholly with current opinion on these subjects: he aims to show that the Hellenes, before they came in contact with the Phoenicians or Lydians, had a unit of their own based on the ox: in the "Euboeic" standard the unit of 135 grs. is practically identical with the Homeric ox-unit. The Aiginetan standard of 194 grs. (originally over 200 grs.) is derived from the same unit, as follows: in early times in Greece, gold seems to have stood in value to silver as 15:1; hence, an amount of silver equivalent to one gold unit gives us the following:  $135 \times 15 = 2025$  grs. of silver = 10 silver staters of 202.5 grs. each. This gold ox-mint was derived from India: the *hiranya-pindas* (*Rgv.* vi. 47, 23–4; 488, 23–4), "gold-nugget," is the first gold unit, borrowed by the Semites and Greeks, and called by them, respectively, skekel and stater: the *manā*, meaning a certain number of these units, probably also came from India. There was a general uniformity in the value of the ox and its metallic representatives, and this

explains the close agreement between standards of various regions (Egyptian ring-money, Hebrew ring-money (?), Babylonian light gold shekel, Lydian gold stater, Persian gold daric, Euboic-Attic silver, Aiginetic gold unit (?), Carthaginian standard,—ranging between 127 grs. and 135 grs.). An instructive illustration of the evolution of the monetary system from a primitive ox-unit may be seen in Ireland (*cumhal*, in the Brehon laws, properly meaning "a female slave," commonly expresses the value of three cows: compare the slave-woman offered as a prize by Achilleus, valued at four cows). The author criticises current theories, especially as to the Babylonian sexagesimal system, and proposes his own views with diffidence. This notable and revolutionary article must attract attention.—E. A. GARDNER, *Recently Discovered Archaic Statues* (pp. 159-93). The archaic statues and inscriptions recently discovered on the akropolis of Athens have made important additions to our meagre knowledge of the history of the early Attic school of sculpture. In names we are richer: the period of Antenor is dated by an inscription; Euenor, Eleutheros, Philon, Thebades were busy during the same period. Though we possess neither work nor copy traceable to Kalamis, yet we can now form some conception of the style of this famous and representative master. The statues which form the subject of this paper were found carefully buried northwest of the Erechtheion: they had been knocked down and broken by the Persians, and were buried when the north wall of the Akropolis was building. The lower limit of their date is thus 480 n. c.: the inscriptions found with them fall, by their forms, into the period 525-500 n. c. Except two, all the statues are distinctly Attic, though they bear a general resemblance to other types: they may be grouped into three periods—the archaic, the transitional, and the early fine Attic. Into the first group fall four examples of the common type Atticised, in which there is a tendency to delicacy with some Attic brightness; also four examples of a distinctly Attic type, in which the Attic characteristics of greater attention to general impression, especially of the face, are evident; the archaic smile is preserved but it is no longer a meaningless grimace. Of the transitional Attic there are three or four examples, in which drapery is treated with great elaborateness and skill, and the hair is managed with greater freedom. Of the early fine Attic only one example has been found, but this is a beautiful work: the advance is apparent, especially in the face with its idealized smile (*σεμνὸν καὶ λεληθὸς μειδίαμα*), and half-melancholy expression; this marble strikingly resembles the Aristion stele in some of its features. Though hardly from the hand of Kalamis, it must be a good type of his style. The author also treats in detail the following questions raised by the statues, *viz.*, the use of insertions, drapery, color, and subjects represented. Color is never applied in mass to a broad flat surface,

and thus never obscures the modelling or hides the texture of the marble: the colors most used are dark green, and dark purple; red and blue are also found; the hair is of a uniform reddish-brown color; the common designs are meander and palmetto. As to the subjects represented, it is at present impossible to come to a decision. They cannot be statues of Athena. The type is common, and seems to have originated in primitive representations of the great female goddess frequently spoken of as the later Greek Aphrodite. The type was often transferred from the goddess to her worshippers, who thus dedicated to her their own images; hence, priestesses and worshippers, as well as goddesses, were represented and dedicated; of course the statues were not portraits, but were variations on the original type. In conclusion, the author discusses the head found at Ptoos (*Bull. de Corr. Hellén.*, 1886, pl. v), in which he recognizes the technique of *σφυρήλατα*; he also briefly treats of the development of the two distinct types of facial expression in archaic sculpture, designated the "stolid," and the "smiling": the former (*Apollon of Orchomenos, etc.*) is essentially realistic; the latter aims to avoid lifelessness by adding a pleasing expression (*Hera of Olympia, Nike (of Archermos?), Apollon of Tenea*), which in the earlier examples becomes a grimace. The former type, vastly improved, becomes the type of the schools independent of Attic influence (*Pythagoras of Paros, the Argive school, etc.*). The latter type in its more refined forms appears in the Aigeneitan and Attic schools; the success of Attic artists led to the extension of this type, which, however, frequently appears in unsuccessful imitations. These propositions are developed by the author in a review of many examples, including the "Apollon" statues.—J. E. BURY, *The Lombards and Venetians in Euboia*, 1303-1340 (pp. 194-213, to be continued). The history of these years is treated in detail, comprising among others the following topics: Disputes between Lombards and Venetians, the Infant Ferdinand and Ramon Muntaner at Negroponte, battle of Kephisos (March 13, 1311), schemes of Bonifacio da Verona, Venice and the Triarchs at war with the Catalans, Pietro dalle Carceri, and the increase of Venetian influence in Euboia. The history of the Venetians in Euboia is a good example of the manner in which the efficient protector becomes the ruler. It was the three wars, (1) with the Greeks, (2) with the Catalans, (3) with the Catalans and Turks, that contributed more than anything to secure the Venetian supremacy in Negroponte. The other side of the same fact is the declining power of the Lombards; Pietro dalle Carceri was less powerful than Bonifacio, and Bonifacio was less powerful than Guglielmo da Verona.—E. A. GARDNER, *An Inscription from Boeae* (pp. 214, 215). An inscription of 16 lines, in elegiac verse, of Roman times, from Boeae, the modern Neápolis, in Laconia: it is to the memory of *'Αρέσκοντα* (Blandina), and

celebrates the maiden's manifold virtues.—A. H. SMITH, *Notes on a Tour in Asia Minor* (pp. 216-67; with map). This tour was made in 1884 with Professor Ramsay in the upper valleys of the Maiandros, of Karasu (Morsynos), and of Gerenis Tehai (Indos); in the valleys of Gebren Tehai, and of the Istanoz Tehai; and in the district west of the lake of Buldur: *i. e.*, in the border-lands of Karia, Phrygia, and Peisidia. A map is furnished, based on original observations, together with tables of places visited and identified. Topographical notes follow, with copies of inscriptions (58), either copied for the first time or corrected. The inscriptions are mainly of Roman and early-Christian times, and are miscellaneous in character (honorary, sepulchral, dedicatory, *etc.*). The reliefs representing the θεός σωζόν at Telfeny are described, and a long inscription from Hei-ja, near Telfeny, hitherto transcribed only in part, is given in full: it contains a list of subscribers, for some public purpose, with their respective contributions. No. 50 contains a series of γνῶμαι μονόστιχοι (*cf. C. I. G.*, 4310 *add.*). No. 38 was probably on a Christian altar dedicated to Constantine and Helena. The new proper name *\*Evas* occurs several times; in No. 16 (apparently of A. D. 199) ὄροφίλαξ occurs, a new word.—J. E. HARRISON, *Vase representing the Judgment of Paris* (note, p. 268). This vase (published in *J. H. S.*, vol. vii, 2), the provenance of which was supposed to be unknown, came from Camucie in Italy.—SUPPLEMENT. F. C. PENROSE, *Excavations in Greece, 1886-87* (pp. 269-77; figs. 1-4).—E. A. GARDNER, *Sculpture and Epigraphy, 1886-1887* (pp. 278-85).—NOTICES OF BOOKS (pp. 286-316). (A) Art and Manufacture. PETRIE, *Naukratis* (P. G[ardner].); S. REINACH, *Conseils aux Voyageurs archéologues* (W. W[ayne]).; FURTWÄNGLER, *Beschreibung der Vasensammlung* (Berlin); KLEIN, *Die griech. Vasen mit Meistersignaturen*; KLEIN, *Euphronios*; WINTER, *Die jüngeren attischen Vasen*; MORGENTHAU, *Der Zusammenhang der Bilder auf griech. Vasen*; SCHNEIDER, *Der Troische Sagenkreis in der ältesten griech. Kunst*; VOGEL, *Scenen Euripideischer Tragödien in griech. Vasengemälden* (J. E. H[arrison]). (B) Inscriptions. MEISTERHANS, *Grammatik der attischen Inschriften* (E. L. H[icks].); COLLITZ, *Sammlung der griech. Dialekt-inschriften*, Bd. I (E. S. R[oberts].); LÖWY, *Inschriften der griech. Bildhauer*; REINACH, *Traité d' Épigraphie grecque* (E. A. G[ardner].); LATYSCHEV, *Inscriptiones Tyrae, Olbiae, Chersonesi Tauricae, etc.* (W. W[ayne]). (C) History and Antiquities. BUSOLT, *Griech. Geschichte*, Theil I; ALLEYNE-ABBOTT, *translation of Duncker's History of Greece*, vols. I, II; HOLM, *Griechische Geschichte* (A. G[oodwin].); HEAD, *Historia Numorum* (P. G[ardner].); BELOCH, *Die Bevölkerung der griechisch-römischen Welt* (H. B. S[mith].).

No. 2. October, 1887.—A. S. MURRAY, *Two Vases from Cyprus*, (pp. 317-23; pls. LXXXI, LXXXII). Distinct evidence of the influence of the

outside Greeks upon pottery in Kypros was brought to light for the first time by the excavations at Poli-tis-Chrysokhou (ancient Marion) in 1886. Among the antiquities there found are the two vases here published. The former an alabastos, covered with a creamy slip, represents in fine black lines two female figures on either side of a crane. The vase is signed *Pasiades* (not *Iasiades*, as Klein gives it): this artist, then, must belong to the school represented by the names *Psiax*, *Panphaios*, *Epiktetos* and *Kachrylion*. The second vase is a red-figured Athenian aryballic lekythos, with accessories in white (Athena and the Sphinx) and gilt. The figures, identified by inscriptions, are *Oidipous*, slaying the prostrate Sphinx, with *Athena*, *Apollon*, *Kastor*, *Polydeukes*, and *Aineas*, as interested observers: the last three are conventionally added, as of beings who were familiar to the Greeks for the help they rendered in time of need. The position of the figures confirms Jahn's view, that *Oidipous* despatched the Sphinx only after she had thrown herself down. The date of this vase cannot be far from 370 B. C.—A. MICHAELIS, *The Knidian Aphrodite of Praxiteles* (pp. 324–55; pl. LXXX, figs. 1–8). The plate represents two views of a cast, made for the S. Kensington Museum, of the statue of Aphrodite, near the large staircase in the *Sala a croce greca* of the Vatican Museum: the statue was temporarily divested of its tin drapery for the purposes of the cast. The restorer of this statue has erred in unduly lengthening the legs, thus making a small pedestal necessary for the hydria. This statue cannot have been the same as that famous one which, from the time of Julius II until the close of the last century, adorned the *Cortile delle statue* in the Vatican Belvedere: the latter is now in the magazines. After passing in review the various Vatican statues of Aphrodite, the author gives a critical catalogue of the repetitions of the Knidian Aphrodite: it includes 8 full-size or colossal statues; 16 torsos and other fragments, either un-restored or made up into statues; 10 statuettes and other small copies; 12 minor variations of the type (intaglio, marble, and terracotta). This long list shows the popularity of this type in the ancient world, which is equalled only by those of the more modern, *i. e.*, Hellenistic character, as the Capitoline Medici type, the goddess arranging her sandal, the crouching Aphrodite. The close agreement of the well-known imperial coins of Knidos with this type shows that it goes back to the masterpiece of Praxiteles. In the original the goddess rested on the right leg, her right side and leg forming a Praxitelean curve; the left knee is slightly bent forward, and the left foot touches the ground only with its toes; the upper part of the body shows a slight inclination forward, less than that in the Capitoline type; the abdomen is shielded by the *right* hand. The left side, being nearly perpendicular, requires some supplementary object; this requirement is served by the drapery, which also serves as a material sup-

port, and thus replaces the trunk of a tree, or a similar support, in the Olympian Hermes and in the Sauroktonos; the left shoulder is raised a little above the level of the right; an armlet, slightly ornamented, seems to go back to the original. The forms of the body are full and rounded (Luc., *Amor.*, 14); the original can hardly have been larger than life. There are two points on which the copies do not generally agree, viz., the drapery and vase, and the position of the head. The author holds that the goddess is laying aside her drapery, not putting it on; the drapery was probably a large rich mass, held with the left hand not far from the waist, and the vase was probably a hydria. This goddess is thus not a counterpart of Aphrodite Anadyomene, returning to the sea (Murray), but, represented as in a *genre*-scene (thoroughly characteristic of Praxiteles), she is preparing for her bath. The head was turned slightly to the left (not in profile, as in the coins), a pose characteristic of Praxiteles, who likes to represent faces in three-quarters view. The wavy hair was simply parted and turned back; twice encircled by a simple fillet, it was gathered into a small knot behind. The best replica of the face and neck is a small head found Jan., 1881, in the Leonidaion at Olympia (Mrs. Mitchell, *Hist. of Ane. Sculp.*, p. 452; Baumeister, *Denkm.*, II, p. 1087). The engravings give this head a wrong pose: the plane of the face should be nearly vertical, not inclined backward. In this replica, the charm of the eyes, the grace of the mouth and chin, and the beautiful junction of neck and head, recall remarkably the art of Praxiteles. Imagine the whole figure executed in an equally refined but less sketchy style, and we have a δαιδαλμα καλλιστον, which though hardly an οὐρανία Ἀφροδίτη is still the most perfect outcome of an artistic tendency, which prevails in Praxiteles, to transport the gods into the reach of human feelings, while they still retain intact the ideal spirit of divinity, and are far removed from the vulgarity of mere earthly instincts.

—D. G. HOGARTH, *Inscriptions from Salonica* (pp. 356-75). Twenty-seven inscriptions chiefly of Roman and Christian times, and, except the first three, sepulchral in nature. In Salonika itself Hellenic remains are few, probably because two or three towns are here built, one on top of another. Inscription No. 1 is part of an imperial letter to the Thessalonians; No. 2 is a dedication by the city to the Emperor Claudius; No. 3 is a public document of the time of Antoninus Pius, relating to certain κυνῆται. No. 9 is in elegiac distichs. With several of the inscriptions were sepulchral reliefs of a low order of art. No. 28 supplements and corrects *C. I. G.*, 1988.

—D. G. HOGARTH, *Apollo Lermenus* (pp. 376-400). In May, 1887, Professor Ramsay, Mr. H. A. Brown and the author discovered near Badinlar, three hours north of Demirdjikeui, in the Tchal district important ruins with many inscriptions. The site of the temple of Apollon Lairmenos was discovered and identified by an inscription of 209 A. D. Thirty-eight

inscriptions found here or in the vicinity are published: Nos. 12-20, of most barbarous orthography, represent the god as a malignant divinity, punishing offenders (*ιεπολ*, *ιεπαι*) for violation of certain points of religious observance. The inscriptions add much to our knowledge of this cult of Apollon, who with Leto, the Mother, divided the religious supremacy in this portion of the Maiandros valley. The central shrine was found, once replete with inscribed tablets, emancipatory, votive, and honorific, situated on a consecrated *χωριον*, and surrounded by a *κώμη* lying within the pale which none might enter without purification. The service of the temple was performed by members of hieratic families, normally resident in the neighborhood, but performing their duties in courses, and separated, during such periods, from their ordinary avocations and family relations. In atonement for offences against ceremonial law, the offender makes public confession, and erects a votive tablet recording the same. The character of the worship seems to have been orgiastic, and sensual. The whole set of inscriptions form a curious memorial of the religious life of this pastoral district in the period immediately preceding the general spread of Christianity through Phrygia by the labors of St. Abercius. Among the inscriptions gathered from outlying villages, No. 21 is noteworthy as containing a law regulating vineyards, passed in the interest of the *δεσπόται τῶν ἀμπέλων*. The number of dated inscriptions deserves note: No. 1 is dated 209 A. D.; No. 23, 137 A. D.; No. 27, 151 A. D.; No. 28, connected with a *θυσιαστήριον* set up in the episcopate of Kyriakos, is dated 667 A. D. Two inscriptions copied by Professor Ramsay are added, with his account of them. One of these furnishes the names of two new villages, and, for a third, the correct spelling, Salouda (instead of Salsalouda).—E. L. HICKS, *A Thasian Decree* (pp. 401-8). This fragment was found by Mr. J. T. Bent in 1886: it contains 23 lines, and the letters are engraved *στοιχηδόν*. It consists of a part of a decree passed by the oligarchs at Thasos in 411 B. C. (Thuk., VIII. 64), and provides that the honors and privileges granted by the preceding government shall be cancelled; rewards are voted the slaves (?) who had assisted in the revolution; outlawed members are to be *ipso facto* restored to civic rights upon their return to Thasos; rich men are invited to contribute money to the needs of the State; the present decree to be a fundamental law of the constitution, to be inscribed, both in original and in duplicates: every member of the demos as constituted by the oligarchs (*βουλῆ*) shall take the oath; a two-fold date, the names of one Athenian and of three Thasian archons follow. On mere palaeographical grounds one would be inclined to place the inscription later than 411 B. C.: the fact probably is, however, that Ionic palaeography underwent little or no change in the fifth and fourth centuries. The dialect is consistently Ionic: noteworthy, as an index of date, is Ο for the genuine diphthong ΟΥ in

TOTO = τΟῦτο : έως is spelled έως, which shows the Ionic tendency to introduce an *iota* after *epsilon* (cf. *ἥεινσα*, etc.).—E. L. HICKS and J. T. BENT, *Inscriptions from Thasos* (pp. 409–38). Forty-four inscriptions copied by Mr. Bent in 1886. No. 1 contains merely the names of three archons, five πολέμαρχοι (perhaps equivalent to *στρατηγοί*), one *ἱεροκήρυξ* and three *ἀπολόγοι* (financial officials). The inscriptions are dedicatory, honorific, and sepulchral, and range in date from 200 b. c. to Christian times. At the theatre many seats are roughly inscribed, some of which bear single large letters (Α, Ω, Σ, Π). Mr. Bent adds a note on the three buildings excavated by himself at Thasos, viz., the temple at Alki, the theatre, and the Roman arch.—J. E. HARRISON, *Itys and Aedon: a Panaitios Cylix* (pp. 439–45; figs. 1, 2). This kylix, now in Munich, is notable, both as presenting a unique form of a familiar myth—the slaying of Itys—and as being inscribed by the love-name *Panaitios*. It was first discussed by Helbig in the *Bullettino* for 1878, p. 204. The writer claims that not Prokne, but Aedon, the original nightingale, is represented, and that the vase-painter thus presents the Homeric and not the Attic form of the myth which is seen in a Paris kylix. A woman holding a sword in her right hand is about to plunge it into the neck of the naked Itys, who lies supine upon a couch: ΙΤΥΣ is clearly read, and ΑΙΕΔΟΝΑΙ must be intended for \*αἰεδοναί, an assumed form parallel to *δῆδών*. The story is given in full in Hom., *Od.* xix. 518ff.; cf. the Schol. and Eustathios. Are we to connect this vase with Duris or with Euphronios, with both of whom the name *Panaitios* is associated? Probably with the latter and in his later manner; cf. the similar poses in his Proilos vase.—W. R. PATON, *Vases from Calymnos and Carpathos* (pp. 446–60; pl. LXXXIII, figs. 1, 2). These vases, though later than most from Ialyssos, are not later than many of the fragments from Mykenai and Tiryns, and certainly are not archaic; their importance lies in the locality of their discovery, rather than in the addition which they furnish to our knowledge of the Mykenaian style. The Mykenaian style is older than the geometric, but the ethnological connections are not yet clear. Dümmler and Studniczka give reasons for regarding the geometric style as proto-Hellenic, and the Mykenaian as foreign or pre-Hellenic: they both follow Köhler in assigning a Karian origin to the Mykenaian civilization. The author, looking at the question from the point of view of the palaeoethnologist, unencumbered by literary tradition, maintains that the Mykenaian style of pottery had its origin in some family of the people whose remains we find in Hissarlik, in Kypros, and in the Kyklades, at a time when these people were in connection with Egypt and the East; perhaps Krete, rather than the Kyklades, or Kypros, was a centre of production. With the geometric vases at Mykenai we have an absolute break in the traditions; in the "Mykenaian" tombs the weapons

are of bronze, and burial is practised; with the geometric vases are associated fibulae, iron weapons, and incineration. Every thing seems to point to the conclusion that the geometric style was Greek, introduced by Greek conquerors. Hence the Mykenaian style cannot have been Greek. With the geometric style begins the organic development of Greek pottery. There is also an Asiatic geometric style, distinguished from that of the Greeks by the use of larger concentric circles and of white, the Greek being marked by the use of small circles and tangents. The existence in Greece and Asia Minor (Karia) of allied geometric styles, combined with fibulae and incineration, will, if confirmed, point to a common origin of their population; but on this point the evidence is not yet in. Wherever we seek for the birth of the Mykenaian civilization, there is no evidence that points to Karia for it, and the story of the Karian occupation of the islands lacks trustworthiness.—W. M. RAMSAY, *The Cities and Bishoprics of Phrygia*, Part II (pp. 461–519; map). This study, with Part I, enumerates every Phrygian *polis*, i. e., district which had a self-centred municipal existence, with many villages and towns belonging to the *πόλεις*. The principles on which the survey was made are stated in full. Besides identifying over eighty cities, the author fully discusses the Byzantine division of Phrygia into two provinces, and the Phrygian pentapolis. Several inscriptions are published, and numerous observations on many topics are made. The nature of the article makes a summary of its contents impossible.—NOTICES OF BOOKS (pp. 520–40). (A) Art and Manufacture. POTTIER and REINACH, *La Nécropole de Myrina* (W. W[ayne]); ZANNONI, *Gli Scavi della Certosa di Bologna*, and BRUNN, *Ueber die Ausgrabungen der Certosa von Bologna zugleich als Fortsetzung der Problemen in der Geschichte der Vasenmalerei* (J. E. H[arrison]); FURTWÄNGLER and LÖSCHICKE, *Mykenische Vasen* (C. S[mith]); HEYDEMANN, *Jason in Kolchis, Elftes Hallisches Winckelmannsprogramm* (J. E. H[arrison]); ROBERT, *Archäologische Märchen*, and URLICH, *Über griechische Kunstschriftsteller* (E. A. G[ardner]); ROBINSON, *Descriptive Catalogue of the Casts from Greek and Roman Sculpture: Boston Museum of Fine Arts* (W. M. R[amsay]); DE RONCHAUD, *Au Parthénon*, and COLLIGNON, *Phidias* (W. C. F. A[nderson]). (B) Inscriptions. KIRCHHOFF, *Studien zur Geschichte des griechischen Alphabets*, fourth ed. (E. A. G[ardner]); ROBERTS, *Introduction to Greek Epigraphy, Part I.* (C. T. N[ewton]). (C) History and Antiquities. STUDNICKA, *Beiträge zur Geschichte der altgriechischen Tracht* (E. A. G[ardner]); HELBIG, *Das Homerische Epos aus den Denkmälern erläutert*, second edition (W. L[eaf]); P. GARDNER, *Catalogue of the Greek Coins of Peloponnesus* (W. W[ayne]); HAVERFIELD and JORDAN, *Topographical Model of Syracuse* (P. G[ardner]).—INDEX to vols. I–VIII, edited by A. H. Smith (matters grouped according to authors,

subjects, classical authors, and inscriptions) followed by rules of the Hellenic Society, lists of officers, members, and subscribers, *etc.*: minutes of the meetings of Oct. 21, 1886; Feb. 24, April 21, June 23, 1887; treasurer's report.

J. H. WRIGHT.

**MITTHEILUNGEN DES K. DEUTSCHEN ARCHAEOLOGISCHEN INSTITUTS. ATHENISCHE ABTHEILUNG. Vol. XII. No. 3.**—A. CONZE, *Teuthrania* (pls. iv, v; 4 cuts). The site of the ancient town, as was believed by Karl Humann, is probably upon a hill which rises from the valley of the Kaikos to the right of the river's course about half-way between Pergamon and the sea (Strabo, XIII. 615; XII. 571), at whose foot lies the modern village of Kálerga. Conze's investigations of ancient remains there were made in November 1886. The general line of the ancient pre-Roman ascent can be made out, and a part of its retaining-wall with some pavement was found. On the highest peak of the hill, too, are traces of a fortified settlement of early date. Remains at the base of the hill in different directions show that there was also a settlement here in Roman times. All this corresponds with what is known of Teuthrania from other sources.—W. REGEL, *Abdera*. The exact site of the town of Abdera, which has heretofore been uncertain, is shown clearly to have been upon Cape Bulustra which lies nearly midway between the present mouth of the Nestos and Lake Bistonis, now called Buru-Göl.—J. H. MORDTMANN, *Inscriptions from Bithynia*. These number fourteen in all. The first four from Nikomedia record restorations of private burial-places, and the will of the owners in regard to them. Nos. 7 and 8 are decrees from Prusias ad Hypium: the former contains the new epithets Ὀλύμπιος and δημοσώστης; the latter is interesting as recording the coming of Caracalla and also of his father Septimius Severus to Prusias. No. 9, also from Prusias, is a dedicatory inscription; Nos. 10 and 11 are epitaphs from Claudiopolis. No. 12, from Dündzsche, is a dedicatory inscription, and No. 13, from Amassra, records the erection of an altar by the φυλὴ Δημητρίας. No. 14 is an epitaph from Biledjik with some noteworthy proper names.—KONRAD WERNICKE, *Pausanias and the Ancient Temple of Athena*. The passages from Pausanias, especially that relating to Athena Ergané, are discussed, and Dörpfeld's attempted interpretations (*Mittheilungen*, XII, p. 52 ff.) confuted.—W. DÖRFFELD, *The Ancient Temple of Athena on the Akropolis*. This is the author's third article upon this temple, and the reply to the objections raised by Eugen Petersen, *Mittheilungen*, XII, p. 62 ff. It is sought, first, to identify the Parthenon with ὁ νεὸς τῆς Ἀθηνᾶς τῆς Πολιάδος of the inscriptions, which is to be distinguished from ὁ ἀρχαῖος νεὸς τ. Ἀ. τ. Π. Further, this latter is not the Erechtheion but the Ancient Temple of Athena; a view which was set forth in the second essay and is

here supported by additional reasons. The conclusion is accordingly reached, that the chief centre of the worship of Athena Polias on the Akropolis before the Persian Wars was the newly discovered temple; after that time it was the Parthenon. Previous to the Persian Wars, there was but this one temple on the Akropolis, and near it "within the *ἴερόν* of Athena" was a small temple dedicated to Erechtheus (Poseidon). The history of The Ancient Temple of Athena is then given at length, and a few replies to Petersen's objections are made. Noteworthy is Dörpfeld's change of view in regard to the difficulty of the Porch of the Maidens being hidden by the ancient temple. He now believes that, when the Erechtheion was planned, it was intended that the ancient temple should be removed, but that, like the "best laid plans o' mice and men," this intention came to naught. The object in building the Erechtheion was to have a temple fit to compare with the Parthenon, which should be the home both for the ancient *ξέαρον* of Athena and for the cult of Erechtheus. Along with the *ξέαρον*, other objects of interest were transferred from the ancient temple to the Erechtheion. Dörpfeld does not think that Wernicke's article just noticed weakens his position.—J. SIX, *A Portrait of Ptolemaios VI Philometor* (pls. VII, VIII; 1 cut). This is a discussion on a granite head found in 1842 under water in the harbor of Aigina. A hitherto unread hieroglyphic inscription upon it is deciphered, and the head is identified as a portrait of Ptolemy VI Philometor. A coin now in Paris stamped with the king's head is used in comparison (Poole, *Brit. Mus. Catal.*, pl. 32. 8). It is suggested that the granite head may have come from the sanctuary of Isis at Methana (Pausanias, II. 34. 1).—FR. WINTER, *Vases from Karia* (pl. VI; 14 cuts). After a few remarks upon a nekropolis about three hours S. E. of Halikarnassos in which the graves bear a strong resemblance to those of Assarlik (*Journ. Hell. Stud.*, VIII, 64 ff.), the author discusses two vases found at Stratonikeia, the Old Karian Idrrias, one of which with the figure of a bear upon it is of paramount interest. In what category, then, are these vases and those found at Assarlik to be placed? The Assarlik vases are in their origin Greek, though it may be deemed uncertain whether they were of foreign or domestic manufacture. The earthen sarcophagi which were found with these vases show, at any rate, Phoenician influence. So also do the two vases from Stratonikeia, though the more important one was almost certainly made in Karia. Its resemblance to Kypriot geometric vases is, however, so strong, that the possibility of Phoenician importation is not entirely shut out. Here follows a short discussion of the Phoenician element in Kypriot vases. The study of the vase from Stratonikeia merely shows that Karian art from the IX to the VII centuries B. C. felt the influence of Phoenician work; it does not help us in the question as to whether Mykenaian vases have a Karian origin.

Finally, the view of Studniezka that Assarlik is the first nekropolis of colonists in Asia Minor is advocated.—A. E. KONTOLEON, *Inscriptions from Asia Minor*. These number thirty-six in all, and are from the following places: Nos. 1–13 from Smyrna; No. 14 from Makronesi near Smyrna; No. 15 from Poroselene; Nos. 16–17 from Magnesia ad Sipylum; No. 18 from Thyateira; Nos. 19–20 from Maionia; Nos. 21–27 from Philadelphiea; No. 28 from Balatzikos, a village on the railway between Ephesos and Tralleis; No. 29 from Adana in Kilikia; Nos. 30–31 from Pompeiopolis in Kilikia; Nos. 32–35 from Samos; No. 36 from Prousa. All are, for the most part, epitaphs, dedicatory and honorary inscriptions. No. 2 is in elegiac verse. Note in No. 16 the expression *ἐκ βυθῶν*. In No. 18 are mentioned *οἱ λανάριοι*—the guild of workers in wool. No. 22 furnishes the apparently new epithet *Ματνηρή* for the goddess Kybele. No. 36 records a probable seige of Prousa by Mithradates.

—**MISCELLANIES.** A. M. FONTRIER, *A metrical inscription from Erythrai*. On a marble base; probably as early as the second century b. c. Note-worthy is the mixture of Ionic and Doric dialectic peculiarities, and the occurrence of the new word *νυκτιμανῆς*.—**LITERATURE** and **DISCOVERIES**.

**No. 4.**—A. MILCHHÖFER, *Account of Antiquities in Attika* (contin.) (pls. IX, X; 2 cuts). This portion of the author's compilation includes Nos. 143–495. Under the continuation of heading *A* (*First Section*) of the last article, antiquities from the following places are noticed: Markopoulo (Merenda, etc.), Kalyvia, Kouvara and the neighborhood, Keratea. Under heading *B* (the Paralia as far as Laurion) are reports from: Velanidésa, Vraona, Porto Rafti, Kaki Thalassa, Daskalió Vromopussi, Thorikos, Laurion, Sounion, and the region of Anávyso and Olympos. The *Second Section* includes the region of Pentelikon, Diakria, the region of Parnes, the neighborhood of Eleusis, the region of Koundura, and the Plain of Athens. Under heading *A* are reported antiquities from: Pentelikon, Draphi, Kalisia, Pikermi, the Monastery of Penteli, Xylokerisa, Vraná, Ninoi, Marathona, Bei, Suli and neighborhood, the region of Marathon. Heading *B* comprises the Diakria from Pentelikon to Oropia: Dionysos (recent excavations of the American School), Kokkino Choráphi, Stamáta, Koukounarti, Bougiati, Spata, Liossia, Kapandriti, Masi, Varnáva, Rhamnous, Valley of Limiko, Hag. Paraskevi, Hag. Johannis, Kato-Livadi, Kalamo, Markopoulo, the Monastery of Zoodochu. Heading *C* comprises the region of Parnes: Kakkosalesi, Tatoi, Baphi, Varibopi, Chassia, the Monastery of the Panagia στὸ κλευτό, the Grotto of the Nymphs on Parnes. Heading *D* comprises the region of Eleusis (not Eleusis itself) from the Thriasian Plain to Kithairon: Kalyvia, Magoula, Mandra, Palaeochora.

The antiquities reported consist of inscriptions (largely sepulchral, terminal, and dedicatory), together with some interesting reliefs (see Nos. 181,

260). Inscriptions and monuments already known are carefully assigned to their respective positions in the topographical scheme. Slight corrections to the *Karten von Attika* are made in Nos. 143, 190.—W. JUDEICH, *Pedasa*. This is an attempt to identify as the remains of the ancient town of Pedasa (see especially Herod., I. 175; Pliny, v. 107) certain ruins which lie upon a hill somewhat inland about twenty kilometers nearly due east from Budrum (Halikarnassos). Though the sea is visible from the hill, the real advantage of its situation is in the fact that the position commands the fertile plain in which lies the modern village of Karowa. The ruins show that there was a settlement upon the hill as early as the v century B. C., and that in Hellenistic times the hill was extensively fortified. The history of Pedasa is discussed, with the conclusion that the site assigned to it must be the correct one.—H. G. LOLLING, *Reports from Thessaly*. This, the author's eleventh and last report, is concerned solely with sepulchral inscriptions from the following places: Larissi and the neighborhood, Turnawo, the region of the Epistasia of Zarkos, Trika, Aiginion, Phaloreia, Gomphoi, Pagasai. The inscriptions number sixty-two, nearly all hitherto unpublished.—H. G. LOLLING and P. WOLTERS, *The Monument of Eubulides* (1 cut). In part first of this article, Lolling discusses the question as to whether certain remains found in the region of the Peiraeus-Ry. Station are to be identified with the *ἀράθημα καὶ ἔργον* of Eubulides mentioned in Pausanias I. 2. 5. The conclusion is that the identification is impossible, and that hence the remains are of no value in the dispute touching the point whence Pausanias begins his description of Athens. In part second, Wolters treats of the head and torso which Ross (*Arch. Aufsätze*, I, p. 146, 6. 149) believes to be those of the Athena in the *ἀράθημα* of Eubulides. The conclusion is that the two parts certainly belonged to quite different statues.—F. STUDNICZKA, *The bronze head in the "Musées d'Athènes, pl. XVI."* In the above-mentioned publication it is incorrectly stated that this head was found upon the Akropolis during the excavations of 1882. It was in reality brought to light about 1866 by diggings for the foundations of the Akropolis Museum. The author of the present article, nevertheless, believes the head to belong to a statue destroyed at the time of the Persian occupation. Its resemblance to the head of the Apollo from the west pediment of the Temple of Zeus at Olympia is noticed, and its distinctly non-Attic character is emphasized. The theory of Loeschke (*Dorpat. Programm*, 1887) that the head is *Nesiotic* is rejected, and it is assigned, according to the writer's theory in regard to the pedimental sculptures at Olympia, to the Argeio-Sikyonian school. As the possible sculptor of such a work of art, Hageläudas is suggested.—FR. WINTER, *A Vase from Mylasa* (pl. xi). This is a *pelike* (see Jahn, *Vasenkunde*, pl. I. 38) upon which, in red-figured technique, is represented a bearded Skythian mounted, and engaged in combat with a griffin.

Vases of similar form and style with representations of this class of scene upon them are of Athenian manufacture. Commonly, however, an Amazon opposes the griffin. The vase under consideration is important as adding to the scanty evidence we now have of an Athenian export trade with Karia.—PAUL WOLTERS, *Apollo and Artemis, a relief in Sparta* (pl. xii). This relief, which was found in 1885, represents Artemis pouring out a drink for Apollo Kitharoidos. Below is figured the omphalos, on either side of which stands an eagle, according to the myth. The *motif* of the eagles probably has its origin in the two golden figures of eagles which we are told were set up in the temple at Delphoi to commemorate the events of the myth. These golden eagles, we may believe, were stolen when the Phokians despoiled the temple; and this together with the fact that representations of them do not occur in works of art which portray the omphalos, with the single exception of a stater of Kyzikos (Head, *Historia Numorum*, p. 453), leads the writer to the conclusion that any work of art upon which the eagles may appear must be older than the middle of the IV century B. C. In the case of the relief in hand, this opinion is strengthened by a comparison of its style with that of the figures in the balustrade of the temple of Athena Niké. The Artemis shows a strong resemblance to figures *M* and *N* in Kekulé, *Reliefs an der Balustrade*. A further likeness may be traced between the Artemis and the armed Aphrodite of Epidavros (Εφημερίς Ἀρχαιολογική, 1886, pl. 13), which itself stands in close relation to the Aphrodite of Fréjus, commonly known as the *Venus genetrix*. This latter statue is doubtless the copy of a very celebrated work of art the influence of which was far-reaching. Since, therefore, its influence may be traced in the work of art before us, its date must go back into the V century B. C. The view, therefore, that the original of the Aphrodite of Fréjus can be a work of Praxiteles (Brizio, *Bullettino*, 1872, p. 104; Reinach, *Revue Archéol.*, 1887, p. 250 f.) cannot be a right one. That it was the work of Alkamenes is much more likely.—**MISCELLANIES.** H. G. LOLLING, *An Inscription from Delphoi*. A few additions and corrections are made to the sepulchral inscription of Archedamos of Selinos published by H. Pomtow, *Sitzungsberichte der Berliner Akademie*, 1887, p. 707.—**LITERATURE** and **DISCOVERIES.** J. R. WHEELER.

**Vol. XIII. No. 1.**—C. SCHUCHHARDT, *The Macedonian Colonies between the Hermos and the Kaikos* (3 cuts). The five chief Macedonian colonies in the Hyrkanian plain are Thyateira, Nakrasa, Apollonis, Mostene, and Hyrkanis. Their positions are here determined. They were probably founded by the Seleukidai as a protection against the Gauls who entered Asia 277 B. C. Apollonis afterwards became part of the Pergamene kingdom, and was probably named by Attalos II after his mother. It was, apparently, previously called Doidye.—TH. MOMMSEN, *Relief from Kula*

(cut). A rude relief from Kula (near Philadelphiea in Lydia) is published. A mounted warrior is riding toward a female figure called Τερμανία. An inscription declares the whole place sacred: Γαῖα Τερμανικῷ αὐτοκράτορι Καίσαρι. Probably the Emperor Gaius, not the son of Tiberius, is meant.—C. HUMANN, *The Citadel of Tantalos in the Sipylos* (pl. 1; 7 cuts). The Sipylos proper is that part of the Sipylos range which rises above Magnesia. The throne of Pelops and the citadel of Tantalos must be sought above the sanctuary of Kybele (Paus., v. 13. 7), *i. e.*, near the so-called Niobe. On an almost inaccessible height were found, at a distance of about 500 met. from the Kybele relief, remains of rock-cut houses and two tombs, besides an excavated place on the summit of the ridge. This last is taken to be the place of the throne of Pelops.—C. CICHLORIUS, *Inscriptions from Lesbos*. 62 inscriptions are published. No. 1 is a more correct copy of the list of property published in the *Bulletin de Corr. Hell.*, IV, p. 415-22. No. 2 is part of a similar list. The rest are sepulchral and votive inscriptions, fragments of decrees, *etc.* Most of them belong to Roman times, a few to the Macedonian epoch.—W. JUDEICH and W. DÖRPFELD, *The Sanctuary of the Kabeiroi near Thebes* (pl. II; 5 cuts). I (Judeich). The position of the temple in a small valley about three miles in a direct line nearly west of Thebes corresponds exactly with Pausanias (IX. 25 f.). The position of other points mentioned by Pausanias is ascertained. II (Dörpfeld). The temple stood on the right side of a small valley where it is joined by a smaller valley. Beside the temple a few walls were found. The temple was thrice rebuilt. Of the oldest temple little remains except part of what seems to be the foundation of an apse. It is built of polygonal limestone blocks, and belongs apparently to the sixth or fifth century B. C. The Macedonian temple, built probably soon after Alexander destroyed Thebes in 335 B. C., was apparently an Ionic *prostylos tetrastylus*. Behind the pronaos was a front cella 4.76 met. wide and 4.37 met. deep, behind this the main cella 4.76 met. wide and 6.10 met. deep, and behind this a room about 4.80 met. wide and 6.82 met. deep which was probably used for sacrifices. The Roman temple was Doric, and slightly wider than its predecessor. It had no front cella, but the main cella was about 9½ met. deep, and the pronaos about 5 met. In the rear or western room were found two trenches framed in stone: these were to receive sacrifices.—W. DÖRPFELD, *The Stoa of Eumenes in Athens*. The stoa of Eumenes is shown to have been to the west of the Dionysiac theatre extending toward the Odeion of Herodes, not to the south of the theatre in the precinct of Dionysos. This agrees with Vitruv., v. 9. 1.—MISCELLANIES. H. G. LOLLING, *Inscription from Pharsalos*. A votive inscription to Zeus Soter is published.—PAUL WOLTERS, *Archaic Inscription from Boiotia*. The inscription reads Σωτήριμποτος in archaic characters. It was found not far from the temple

of the Kabeiroi.—PAUL WOLTERS, *Fragment of an Attic Vase* (cut). This fragment is in the possession of H. Schliemann. Part of the figures of Athena and Hephaistos is preserved. Hephaistos has an inscription. He holds a hammer and a drinking-cup. Athena has helmet, gorgoneion, and spear. The figures are red, in the style of Euphronios.—**LITERATURE.**

**DISCOVERIES.** Report on the discoveries of architecture, of sculptures in stone, marble, and bronze, and of inscriptions made on the Akropolis at Athens in April and May: also on excavations at the Temple of the Kabeiroi near Thebes, at Ikaria, and at Mantinea.—**REPORT** of meeting of March 28.

HAROLD N. FOWLER.

**REVUE DES ÉTUDES GRECQUES. T. I. No. 2. April-June, 1888.**—*Address by M. JULES GIRARD, President of the "Association pour l'Encouragement des Études Grecques en France,"* made at the General Assembly, April 5.—*Report of M. PAUL GIRARD, Secretary, on the works and prizes for the year 1887-88.* Prizes are accorded to M. HOMOLLE for his two works: *Les archives de l'intendance sacrée à Délos*, and *De antiquissimis Dianaee simulacris deliacis*. While classifying his material in view of a general work on the results of his long and successful excavations at Delos, M. Homolle is publishing some special studies of which these two are examples. The former relates to the administration of the great sanctuary in all its details of property and government, as set down in the inscriptions that formed the public archives. The second study is on the series of archaic statues of Artemis offered in the temple as ex-votos and found by him, the earliest of which dates from the beginning of the VII cent. B. C.—PAUL MONCEAUX, *Legend and history in Thessaly.* In view of the great variety and the opposite character of the myths that have originated in Thessaly, as well as their great importance, the writer seeks to classify them under the heads of the different races which in early times had their origin or their residence in Thessaly, “ whence issued forth almost all the Hellenic tribes, each leaving something of itself in the constitution and imagination of the people.” From lack of space we can give here only the result of his researches, which are embodied in the table on the opposite page. This table shows three distinct groups—that of the Pelasgians, that of the four Hellenic tribes, that of the Thessaliots. A picturesque account is then given of early Thessalian mytho-history; of Pelasgic Thessaly; of the Hellenic invasion, led by the Aiolians, when their three tribes occupied separate regions of the country.—A. CROISSET, *The veracity of Herodotus.* This article is in answer to Prof. Sayce's well-known attack. It bears upon two or three main points: his visit as far as Elephantine in Egypt, and Babylon in Asia—denied by Sayce. The writer attempts to show, that the arguments adduced against Herodotus have no foundation; that the denial

of his visit to Babylonia rests on textual errors; that the affirmation of the destruction of the temple of Bel by Xerxes, being made only by a writer who lived six centuries after the supposed event, and that incidentally, is no proof at all. In regard to Elephantine, the writer dismisses, as puerile, two charges, that Herodotus did not sufficiently praise the monuments of Thebes, which he passed on the way, and that he could not, as he asserts, have questioned the people of Elephantine regarding the region of the Upper Nile, as his notes on this subject are inexact. The third charge, that he calls Elephantine a city, whereas it is an island, the writer settles by showing

Legendary cycles of Thessaly	Principal heroes	Patron deity	Geographical domain
Pelasgic cycle	The Titans The Alloodai Prometheos Ixion The Kentauroi Cheiron	Zeus Olympios	Mount Olympos and Mount Ossa
Aiolian cycle	The Lapithai Kaineus Peirithoos	Athena Itonia	The plains of Kierion and of Larissa
Iono-Minyan cycle	Aison Pelias Jason	Poseidon	Magnesia and Pelion
Achaian cycle	Peleus Achilleus Phoinix Philoktetes Protesilas	Zeus of Dodona	Mount Othrys and Phthiotis
Dorian cycle	Herakles Admetos Daphne Kyrene Aristeas Aktaiion Koronis Asklepios	Apollon	The valley of Tempē and the road to Greece
Thessaliot cycle	Peneios Aleuas	The river Peneios	The valley of the Peneios

from Strabo and Arrian that a considerable city existed on the island.—TH. REINACH, *The Strategoi on Athenian coins*. Athenian silver coins of the new style, *i. e.*, of the Macedonian and early-Roman period, have on the reverse, besides the inscription ΑΘΕ, two or three proper names. The earliest pieces have the monograms of two names; later, these are represented by their first syllable; finally, they are spelled out. It is universally conceded that these first two names are of annual magistrates, and these were, according to Corsini's theory, today abandoned, the two head archons, or, according to the Beulé theory, generally adopted (*cf.* Head, *Cat. of Athenian Coins in Br. Mus.*), they were financial officers analogous to the *III viri monetales*

of Republican Rome. The writer proposes a different solution. On all contemporary coins of the Greek cities of Europe or Asia, the name is that of the chief magistrate, which fixes the date of the piece. In the Athenian series, the names of Antiochos Epiphanes, Mithridates, Ariarathes of Pontos and the proconsuls Meteilius and Mummius prove the fallacy of Beulé's theory: Reinach sees in the first two names on these Athenian coins the two chief Strategoi. Recent discoveries have proved that during the Macedonian and Roman periods the effective government of Athens rested with the Strategoi, and that the archons lost all political influence, retaining merely some religious and judiciary functions. There were two chief Strategoi, often called *προστάται*, the *strategos of arms* (*στρατηγὸς ἐπὶ τὰ ὅπλα*) and the *strategos of preparations* (*στρατηγὸς ἐπὶ τὴν παρασκευὴν*), who resemble Siéyès' *Consul de la paix* and *Consul de la guerre*, and whose attributes seem copied from those of the Roman consuls. The first Strategos gradually increased in authority, and as early as the time of Cicero was the Athenian praetor, a sort of President of the Republic. A comparison with literary texts and inscriptions proves the names on coins to be those of the strategoi. Examples are, (1) the two famous orators of the time of Philip of Macedon, the brothers Mikkion and Euryklides, known to have been the *προστάται* or two head strategoi (*C. I. A.*, II, 858), whose names appear on several tetradrachms; (2) Aristion, who led the fight against Rome in 88, and was proclaimed first consul or *στρατεγὸς ἐπὶ τὰ ὅπλα*, and whose name appears on many debased tetradrachms; (3) Diokles of Miletos, a contemporary of Caesar (Plutarch, *Life of Lykourgos*), whose coins are inscribed ΔΙΟΚΛΗΣ ΜΕΛΙ. Other names are Xenokles, Mnaseas, Polycharmos, Herakleitos, Dionysios, Epikrates.

A. L. F., JR.



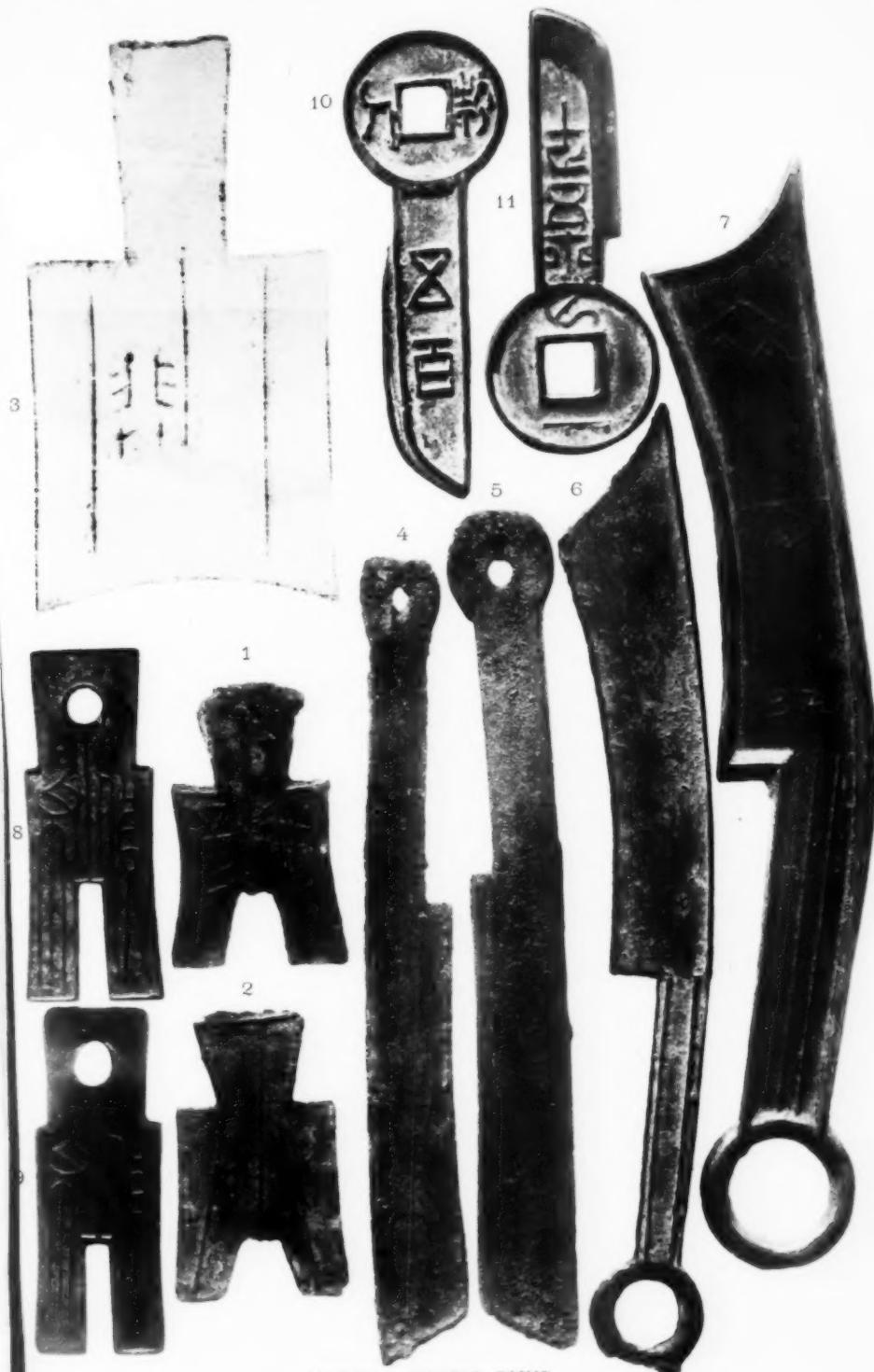




ANCIENT CHINESE COINS

IN THE COLLECTION OF REV. W. S. AMENT.





ANCIENT CHINESE COINS

IN THE COLLECTION OF REV. W. S. AMERY.